

DOMINICANA

by

THE DOMINICAN THEOLOGICAL STUDENTS
WASHINGTON, D. C

Permissu Superiorum



MARCH, 1934

Address: DOMINICANA, 487 Michigan Ave., N. E. Washington, D. C.
Published Quarterly: March, June, September and December

Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

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J. M. J. D.

May you rejoice
in the
Risen Savior





"Come, and see the place where the Lord was laid."

Matt. xxviii, 6.

DOMINICANA

Vol. XIX

MARCH, 1934

No. 1

THIS DUST OF OURS

GABRIEL LANE, O.P.



ANNUALLY for forty days Holy Mother Church bids us mortify our flesh that our souls may be beautified. We follow the Passion of Jesus Christ and see the Flesh of God Himself scourged, spat upon, dug with nails. In an awful scene on Calvary we see the Body of Christ laid a corpse on the bosom of His sorrowful Mother. Believing that this was the Body of God we ponder on our own frailty and know that "Man, born of a woman, living for a short time, is filled with many miseries."¹ We remember the chambers of earth in which our loved ones are housed and know that our own frame shall soon return to the dust of which it is composed.

But we cannot stop at Good Friday for to the Christian it is meaningless without Easter. The holy women who sought a body embalmed with spices and the tears of a Virgin Mother sought it in vain. He Whom they sought they adored again but His Body had been transformed. Some of them had been present when Jesus bid Lazarus come forth from the grave but the body of Lazarus after it had been touched by death was not the same as that of Jesus after His had been touched by death. Through the centuries God has permitted other people to be raised from the dead but they lived again in the bodies they had quitted. It is not death that causes the transformation, it is resurrection without the possibility of future death.

A man dies. His soul eventually passes from its particular

¹ Job xiv, 1.

judgment to heaven or hell. The corpse, insensible to pain or pleasure is sealed in the earth. Is the story finished? As reasoning beings we expect that it is not. As human beings we are composed of a body and a soul and reward or punishment is due to our nature, not solely to one essential part of it. We are accustomed to say: "I have sinned," "I have persevered." We do not say: "My soul sinned," "My soul persevered." Justice must be done to us, to our bodies as well as to our souls. But no one can say that justice is done to us in this life. The God-fearing, God-loving people who are suffering acutely from adversity even now are convinced that they deserve better of a Provident God. On the other hand, "the wicked live, and are comforted and set up in riches."² In the history of the world it has ever been so and we may therefore rationally look forward to a period of recompense in eternity and justly expect that our bodies will share in the joy or sorrow due us.³

A philosopher might think of other reasons for expecting that our bodies will rise again and some have discovered principles that make congruous the idea of a resurrected body. Saint Thomas says that it is against nature for the soul to be separated from the body and since nothing against nature can be lasting, he reasons that at some time the body will be reunited to the soul.⁴ We must remember, however, that while we can speculate on the reasonableness of the doctrine, the doctrine itself remains a matter of faith. We may know the reasonableness of the fact, the fact must be believed. The three creeds commonly professed by Christians explicitly set forth the doctrine of the resurrection of the body. In the Athanasian Creed prescribed for the Divine Office we find: "All men shall rise again with their bodies." The priest at Mass recites the Nicene Creed in which he declares: "I expect the resurrection of the dead." The creed that is best known, the Apostle's Creed, repeats: "I believe in the resurrection of the body."

The inspired books of sacred Scripture are not wanting in sources for the strengthening of our belief in this doctrine which reason approves as credible. In reading both the Old and the New Testament we discover that the terms "resurrection of the body" and "resurrection of the dead" are used synonymously. Our belief that our bodies will be restored to us is based on the fact of the resurrection of Jesus Christ Who was a true man as well as true God.

² Job xxi, 7.

³ *Contra Gentiles* IV, 79.

⁴ *Ibid.*

It might be argued that He was like to us in all save sin and since death is the decreed punishment for sin, His resurrection was unique. On the other hand, if the merits accruing to us from His Redemption do not wipe out all the effects of sin at any time, then Satan has triumphed in some regard at least. God did decree death as the punishment for sin but the Incarnate God tells us in Scripture that those who believe and hope in Him shall not taste death forever. Centuries before the Incarnation God declared His intention through the prophet Osee. "I will redeem them from death. O death, I will be thy death; O hell, I will be thy bite."⁵ Satan can triumph in many things for awhile, in nothing eternally. Saint Jerome, the great Scripture scholar, goes so far as to say: "No man has written of it [the dogma of the Resurrection] more clearly or more certainly; no one as openly after Christ as Job did before Him."⁶ No one interested in the doctrine of the resurrection can afford to overlook the words of Job. "I know my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin and in my flesh I shall see my God."⁷ The New Testament, especially in Saint John and Saint Paul, has many texts that are explicit in their teaching of this doctrine.

In considering any doctrine of the Catholic Church her tradition and practice is often a potent font of enlightenment. The Church itself is a visible, corporal society according to the intention of Christ—"As Thou hast sent Me into the world, I have also sent them into the world."⁸ The Incarnate God commissioned it so for He was sent corporally and visibly to be with men. The Church has always claimed and exercised jurisdiction over the bodies of the faithful even though she is primarily concerned with their souls. It is frequently charged against her even in our day that she is so greatly enamored of the souls of men that she has little respect for their bodies. Manichaeism, which says that matter is essentially evil, was condemned by her. A little reflection will convince most of us that since the Church believes and teaches that our bodies are temples of the Holy Ghost in this world and are to be resurrected on the last day she exercises a tender solicitude for them in this life.

The greatest good that the Church as the Mystical Body of Christ can lavish on her children is distributed to them through the

⁵ *Osee* xiii, 14.

⁶ *I Ep.* 53, 8 *Migne's Patrology* Vol. 22, p. 540, sec. 276.

⁷ *Job* xix, 25, 26.

⁸ *John* xvii, 18.

Sacraments. When a child is presented to her minister for Baptism. in the essential part of the rite, he says: "Ego te baptizo"—"I baptize thee"—not "I baptize your soul." He pours water on the child's head and places salt in its mouth and all this is in conformity with the teaching of the Church for she claims to make of this infant a child of God and an heir of Heaven. When a priest witnesses the marriage of two people he declares them joined into one flesh, not one soul; and the corporal union is blessed. Likewise in the tribunal of Penance the formula of absolution used by the priest includes the body. "I absolve you." Your body has coöperated in some of these sins even though it is your immortal soul that has suffered death in God's sight for them. Your eyes, your tongue, your ears have been instruments in the sin; but the priest absolves you, a being composed of body and soul, and bids you go in peace.

Even when the soul of a Catholic is about to quit his body the Church is mindful of her duty toward men. Extreme Unction is administered and the ears and eyes and other members are anointed with oil. It is always hoped and the hopes are frequently realized that while the soul is directly aided, the body may also share in the healing power of the Sacrament. In Confirmation oil is used on the head as in Holy Orders it is used on the hands. We do not mean to conclude that these two sacraments do not leave a character on the soul, but merely to note that the body is dignified by the ceremony.

Perhaps the dignity of our bodies is most clearly manifested in a consideration of the great Sacrament of God's Love. To worthily receive the Bread of Life we must be in the state of grace—our souls must be free from mortal sin—but the Church also commands that our bodies shall abstain from food or drink from the midnight preceeding our reception of the Eucharist. This is an entirely corporal matter although directed to the Sacrament. Here again the words of the priest in administering the Sacrament are significant for in the Roman rite at the ordination of a priest and in the Dominican rite at all times the word "te"—"you" is used. What a great respect Jesus must have had for our bodies when He chose to remain among us all days under the species of bread! Bread is a commodity common to all men. Jesus of Bethlehem chose that commodity to be the matter of this most august Sacrament; and while the words of consecration convert the innermost being of bread, its substance, into the mystical Bread of Heaven, Christ's Body, which is ordained to the nourishment of men's souls, Our Savior gives the species of bread which remain the power to nourish their bodies. We have His promise to

those who eat the Bread of Heaven that He will "raise them up on the last day."⁹ Indeed Saint Irenaeus wondered that it could be otherwise. "How can it be asserted that the flesh which is nourished with the Body and Blood of our Lord shall not partake of the life?"¹⁰

Scripture enuntiates, reason approves and the tradition and practice of the Church bear witness to her belief in the resurrection of our bodies. It is explicitly taught by her as an article of Faith and her doctrine is set forth most concisely in the words of the Fourth Council of the Lateran. "All men shall rise again with their own bodies, which they now have, to receive according to their deeds, whether good or bad: the latter, everlasting punishment with the devil, the former, eternal glory with the Lord."¹¹ Surely there is no room for any speculation as to who will rise. Very clearly the Church declares "all men" are to be clothed again with their flesh and it is certainly to be expected, for even though Christ's glorious Resurrection is recorded in the Scriptures, it is well to remember that His Body never corrupted and His resurrection was necessarily a glorious one while ours will know no such necessity.

Theologians have discussed what we are to understand by the words "their own bodies" but there is nothing subtle in the expression. The Church uses the words in their obvious sense and as we commonly understand them. On the last day the very bodies which we now have will be restored to us endowed with immortality. Saint Thomas clearly argues that if the soul was not joined to the same body it now informs we would not have a resurrection but the assumption of a new body.¹² The body that we now possess until we die will be restored to us on the last day for all eternity. What happiness for the just to possess a glorified body with the elect in Heaven for ever and ever and what a tremendous curse for the damned. Now, only their souls are tormented in hell but after the general judgment even their bodies shall be tortured. They "shall seek death, and shall not find it, shall desire to die and death shall fly from them."¹³

It is the common teaching of theologians that the bodies of the just, their glorified bodies will possess four qualities, namely: impassibility, clarity, agility and subtility as did the Body of the Tri-

⁹ John vi, 40.

¹⁰ *Adv. Haeres. lib IV, 18*; *Migne's Patrology Tome VII, col. 1028.*

¹¹ *Densiger-Bannwart 429.*

¹² *Summa Theol. Supplem. q. 79, a. 1.*

¹³ *Apoc. ix, 6.*

umphant Savior. Even in this life the moving power of the body is derived from the soul for a body within a soul is impotent, a corpse. On earth, however, there is frequently a conflict between the body and the soul which even the saints have experienced. Saint Paul very plainly admitted his own struggle when he wrote: "I see another law in my members fighting against the law of my mind." "For the good which I will, I do not: but this evil which I will not, that I do."¹⁴ In eternity our immortal bodies will not be capable of any such struggle for they will be perfectly, completely subject to the soul. Because of this perfect subjection to the soul, the body will be able to suffer no pain nor sorrow and so we say it will be impassible. Because all the organic actions of the body will serve the soul it will be subtile, and because all the locomotive action of the body will be under the guidance of the soul we say that it will be agile. Even the external beauty of the body will be enhanced by the soul and this disposition is known as clarity. The bodies of the damned will be incorruptible but not impassible. Of course it is difficult for our finite minds to understand how a body could burn eternally and not be consumed but there is no greater difficulty in that regard than there is in understanding how God created man, the king of His creation, from the slime of the earth. The Omnipotence of God is not to be gauged by a finite mind.

While we claimed that there was no other than the common interpretation to be given to the words of the Lateran Council, "their own bodies" rather, just because they are to be understood in their usual signification many speculative questions may be proposed. Medical men contend that the human body undergoes a complete change every seven years so that a man of twenty-eight has not the same body that he had at fourteen. Theologians maintain that despite this a man has one and the same body numerically at forty as he had at fourteen or four. From day to day our bodies undergo changes so that there is no absolute identity in our bodies on earth although they are numerically one and that suffices for the doctrine of Saint Thomas. If, after an accident, large quantities of skin are grafted on a man we do not say that his body has been changed for another. "What does not bar numerical unity in a man while he lives on interruptedly clearly can be no bar to the identity of the risen man with the man that was."¹⁵

¹⁴ *Rom.* vii, 23; 19.

¹⁵ *Contra Gentiles* IV, 81, 4.

Greater difficulties may appear concerning the integrity of the body. The horrors of war are known to us and it is common knowledge that the bodies of many men were torn to shreds. Many others have been burnt so badly that not even their bones could be collected. Must we imagine that their bodies will be reassembled on the last day? Some infants have lived in this world only long enough to receive the waters of baptism on their pitifully deformed bodies. Other people have lived so long as to have had their bodies wasted by old age. Some have been deprived of the use of some of their senses since birth while others have suffered the loss of arms or limbs. What is heaven to be like? We can only venture conjectures but we do know from Scripture that all the works of God are perfect and since the resurrection of the body can only be accomplished by the divine Omnipotence we can conclude that the risen body will be perfect in all its members.¹⁶ Most theologians even conjecture that all bodies will appear as in their prime for they argue that the bodies will have their maximum perfection and since bodies in this world seem to have their maximum perfection in their prime they conjecture that in heaven the same will be true. They even speak of a particular age. Saint Paul exhorted the Ephesians to be faithful "until we all meet unto a perfect man, unto the measure of the age of the fullness of Christ."¹⁷ Christ, as we know, rose around the age of thirty-three and we are free to think that an approximation of that will be the age of the bodies after their resurrection."¹⁸ All the organs that pertain to the integrity of the body will be restored but all of them will not exercise their functions. We will have no need for food to nourish our bodies and no new creatures will be propagated. "In the resurrection they shall neither marry nor be married."¹⁹ We shall surely see the glorified Body of our Redeemer and that of our Blessed Lady as well as all the other glorified bodies and shall hear the paeans of praise and exultation that arise continually before the throne of God. One is free to speculate concerning such matters since nothing of faith is defined regarding them. Just as Adam's body came forth perfect under the breath of God, so shall the bodies of all men come forth perfect on the last day because of Christ's Resurrection. The bodies which they had in this world shall

¹⁶ *Summa Theol. Supplem.* q. 80 vel. 82 a. 1.

¹⁷ *Ephes.* iv, 13.

¹⁸ *Summa Theol. Supplem.* q. 81 vel. 83 a. 1. Sed Contra.

¹⁹ *Matt.* xxii, 30.

be restored to them purged of all imperfections, whole and entire and endowed with immortality.

The doctrine of the resurrection is one of the most important and one of the most beautiful in the deposit of the Catholic Faith. Surely no one can truthfully say that the Church is too engrossed with the souls of her members as to be absolutely forgetful of their bodies. She has a tremendous respect for them in this life as temples of the Holy Ghost and she believes that in the next they are to partake in the glory of heaven or the torture of hell. She would have us respect them now that they may be glorified hereafter, not by pampering them or being unduly concerned about their physical welfare, but by urging us to keep them under the domination of our souls in so far as it is possible in this life. It is true that she reminds us always that we are but dust; she urges us to remember that we are of the slime of the earth but she does not stop at that. She stands above the wintry bleakness of a grave and commits our bodies to it but she bids us wait patiently in our long sleep for the springtime of the Great Day. Centuries ago in Judea the Angel Gabriel announced to a Virgin that God was to assume human nature, a body: God was to dwell among us. The Church would have us live and die with the expectation that at some future time another angelic communication will announce that our bodies are to live again forever; to dwell with God. May this dust of ours be glorified.

TOLERATION IN MARYLAND

BRENDAN SULLIVAN, O.P.



HE year 1934 will commemorate few events so worthy of honor as the Tercentenary of Maryland. The world in general, and the United States in particular, owes a debt of gratitude to Maryland "the first in the annals of mankind to make religious freedom the basis of the state."¹ From the reign of Constantine to the founding of Maryland no serious effort was attempted to establish the doctrine of toleration as a political principle. During this time all governments regarded freedom of conscience not only as an evil to the Church, but also to the State. Thousands upon thousands had been sacrificed on the altar of intolerance, and what is worse a far greater number professed faith in doctrines which were contrary to the dictates of their conscience.

Maryland's historians may justly proclaim her as the "cradle of religious liberty." They may proudly cite the praises of George Calvert, the first Lord Baltimore, who requested and obtained from Charles I the Charter for Maryland, and of Cecil Calvert, the second Lord Baltimore, to whom, on account of the death of his father, the Charter was issued. They may likewise glory in the administration of Leonard Calvert, the first governor, and his council for their vigilant enforcement of the doctrine of toleration. They worthily honor the Assembly of 1649 for passing the Toleration Act, embodying all the laws and customs pertaining to matters of religion which were observed in the Colony during the first fifteen years of its existence.

The Tercentenary of Maryland offers Catholics an opportunity to pay their respects to the many Catholics who played a leading rôle in the founding of the Colony in which the doctrine of freedom of conscience was planted and nurtured. It was a Catholic, George Calvert, who, having been converted to the Catholic Church, resolved and made an unsuccessful attempt to found a colony at Avalon, Newfoundland, where his coreligionists, as well as other Christians, would be able to practice their religions untroubled by the sword of intolerance. Far from being discouraged at the failure of his experiment, Calvert returned to England and laid plans to establish another

¹ Bancroft as quoted by Purcell.

colony in a more favorable climate, but where the same broad principles of toleration would be enforced. George Calvert died before the Charter passed the great seal, and so the Charter was issued to his son, Cecil Calvert, another Catholic, who inherited not only the land grant but also the broad and wise policy of his father. It was a Catholic governor, Leonard Calvert, who governed the Colony from its birth in 1634 until 1647; it was an Assembly constituted of a considerable number of Catholics that ratified the Toleration Act in 1649.

When we say that Cecil Calvert is to be honored for securing a Charter that established the principle of toleration for all Christian religions we do not mean that the Charter taken in its literal sense prescribed freedom of conscience as a basic principle of Maryland's government. The Charter commanded the proprietary to protect the Holy Church, and the Holy Church meant the Church of England. Yet, it must be remembered that Cecil Calvert's main purpose in colonization was to establish a place of refuge for his coreligionists of England. The King knew Calvert too well not to be aware of his plan to permit the existence of all Christian Churches in his colony. So the Charter was worded in terms that allowed for the establishment of Churches other than that of the Anglican. At least Cecil Calvert placed such an interpretation upon the words. It matters not whether his interpretation, as some would like to have us believe, was made more from worldly wisdom than from a firm belief in the doctrine of toleration. The fact remains that the Maryland colonists acting upon Calvert's instructions planted the acorn of toleration, which was to grow into the oak whose roots would spread themselves over the entire country.

Indifference to religion cannot be ascribed as the reason for Calvert's tolerant view. Few families have been called upon to make such material sacrifices for the Catholic Faith as the Calverts. In the first place, George Calvert was a statesman of no little power—holding membership in the Privy Council and Parliament, as well as the office of a Secretary of State—at the time of his conversion. Such a step cost him not only his high political standing, but also the respect and honor of his friends. Cecil Calvert on account of his Faith was obliged to suffer the same material disadvantages as his father. As a reputable historian has said, "It was to that fact, i. e., his Catholicity, that he owed the continuous hostility he had to meet with, he had only to declare himself a protestant and all the hostility would have ceased. This he did not do." His motive for colonization was primarily religious as his own words testify:

"The first and most important design of the Most Illustrious Baron which ought also to be the aim of the rest, who go in ship, is, not to think so much of planting fruits and trees in a land so fertile, as of sowing the seeds of religion and piety."²

It was not because he feared the Anglicans or the Puritans nor because he thought that such a principle was necessary for the success of his colony that Calvert demanded the law of toleration, as is evident from the above words. We are not justified in assigning to Cecil Calvert cowardly or vicious motives for his tolerant views. To do so when all historical evidence bears out the sincerity of his statement would be to assert that man performs no good without a bad motive.

Certainly, if the Calverts were intensely and exclusively interested in increasing their wealth they could have found other means which did not entail such a perilous risk. That the colony prospered during the rule of the first and second Proprietary cannot be advanced as an argument to prove that economical factors were the primary motive for the establishment of tolerance in the Colony. Simply because prosperity accompanied Calvert's liberal policy, it does not follow that his liberal policy was enforced to ensure prosperity.

Cases of individual intolerance did come up from time to time, but these were exceptions to the general rule, and precisely because they were exceptions they attracted a great deal of attention. Yet, more than sufficient evidence can be produced to convince the unprejudiced that freedom of conscience was not only contained in the legislation, but also in the hearts of the colonists themselves.

Cecil Calvert did not come to Maryland. He appointed his brother, Leonard Calvert, the first governor of the Colony. The governor and his Council were obliged to take the oath in which was included the pledge, "'directly or indirectly' to 'trouble, molest, or discountenance,' no 'person whatever' in the province 'professing to believe in Jesus Christ.'"³ Leonard Calvert held the post of governor for thirteen years. His policy has been summed up as peace to all—proscription to none. Religious liberty was a vital part of the earliest common law of the province. To Maryland came the Anglicans of New England who were restricted in the practice of their religion; to Maryland came the Puritans and Catholics who were enduring persecution in England; all were free to worship their Creator according to the dictates of their conscience. Leonard Calvert and the Council kept their pledge. The records show of no case of per-

² Purcell.

³ Davis, *The Day Star of American Freedom*.

secution during their administration. Certainly, an admirable achievement when we consider that in the seventeenth century a religious but tolerant man was regarded as a paradox.

Cecil Calvert by his interpretation of the Charter had demanded toleration for Christian religions in Maryland. The early practice of the first government had successfully enforced his instructions. In 1649 Lord Baltimore II presented to the Assembly an Act embracing the laws and customs which had for the first fifteen years of the Colony's existence regulated matters pertaining to religion. By this proposed statute freedom of conscience was guaranteed to all and punishments were prescribed for those who violated not only the rights and privileges but even the feelings of others in religious affairs. Thus placing the matter before the Assembly, he gave the people of Maryland an opportunity to express approval or disapproval of the new-born doctrine of religious toleration. It was the Colonists' turn to officiate at the altar of religious freedom. The Assembly ratified the Bill which is commonly known to us as the Toleration Act. The people had played their part in Maryland's unique and glorious contribution to the political economy of the world.

Freedom to practice Christian religions according to the dictates of one's conscience lasted for nearly sixty years in Maryland. When William and Mary ascended the throne Maryland's Charter was annulled. The penal laws were enforced. No longer could it be said of Maryland that: "It exhibits to us the foundations of government, laid broad and deep in the principles of religious and civil liberty. At a period when religious bigotry and intolerance seemed to be the badges of every Christian sect and those who had dwelt under their oppressions, instead of learning tolerance from their experience, had but imbibed the spirit of their oppressors; and when the howlings of religious persecutions were heard everywhere around them, the Catholics and Protestants of Maryland, were seen mingling in harmony, in discharge of all their public and private duties, under a free government, which assured the rights of conscience to all."⁴

What a glorious tribute to the founders and early colonists of Maryland! Catholics should join in the commemoration of Maryland's Tercentenary with the spirit of justifiable pride. On the walls of the hall of progress the deeds of our Catholic forefathers of Maryland are engraved. In an age of intolerance and religious bigotry, they took up the banner of tolerance and religious liberty, and won the first battle for their cause.

⁴ Purcell, *History of a Nation*.

RELIGION AND REASON

DONALD REILLY, O.P.



WHAT is man? Whence does he come and whither is he going? What should his relations with his fellows be? These are the fundamental problems and questions which have always presented themselves to man. Their presence may be traced from the earliest recordings of thought to the present day. Amid the constant change of viewpoints, and the succession of wars and disasters, in the rise and fall of cultures one persistent and unchanging fact can be found—the ever-present inquiry about the meaning of life. The answers men have given to the question of life sum up any given period, for action is but thought realized.

At the dawn of history we find the solution bound up with religion. The view man had of God accounted for everything. There was nothing whose explanation was not found in a supernatural cause. This early view had much of imagination and of fear but very little of reason except at its foundation which was the almost instinctive realization of a Deity and causality. But as reflection developed, the explanation of life took on a more rationalistic trend and moved slowly away from the instinctive spontaneity of primitive religion. Never, however, was there a radical separation. Though natural secondary causes were discovered, the general answer to life was yet to be found in religion. For the most part, pagan mythologies contained the reasons for all actuality.

With the coming of Christianity there was no change in the direction of inquiry. Revelation became the object of belief and the Christian religion gave the answer to living. Early Christianity was not a philosophical system; there was no ordered exposition of its dogmas along philosophical lines, though the presentation of its teaching took on in the first few Councils a rational form, due undoubtedly to the presence in the Church of professional philosophers.

Reason, however, was coming to be regarded more and more as a means to interpret and solve many of the problems of life. Owing to the universal acceptance of Christianity in the West, Christian revelation was acknowledged as the ultimate norm and standard.

Any theory which contradicted dogma was given scant consideration and philosophy looked to the Church as a guide. But with the development of philosophical thought within the Church, there came the necessity of defining the limits and bounds of reason. In the Thomistic synthesis, the limitations of the human intellect in the quest of truth are clearly and distinctly set forth. Faith and Reason had come to their proper places. They are not contradictory, but supplementary. Philosophy can give an answer to reality, but not a complete and satisfying answer, for the end of man is established in that broad and deep region beyond reason—the supernatural, and is the object of faith.

It was during the Middle Ages that philosophy and religion attained for the first time perfect synchronization. Life and reality about man has an answer and it can be found but only in the acceptance of revelation and the correct use of reason. The thirteenth century was at the beginning of the only road that leads to peace and concord among peoples. Unfortunately the perfect balance did not endure. Due to diverse and multiple causes, the explanation society gave to life slowly began to lose its religious element, and the emphasis came to be placed on reason alone.

Though at the Reformation the theory of private judgment had disrupted the religious unity of Christendom, Europe as a whole was still influenced by the beliefs of the Middle Ages. Protestantism rejected Catholic dogma but held to a considerable part of its morals. The great mass of the people carried on their social and economic life much the same as before and it was by slow and gradual stages that the full effects of the break became evident. But no system of morals can endure without a solid foundation in dogma, and as the subsequent divisions of Protestantism wandered farther away from Catholic dogma the morality they propounded lost more and more of its sanction and came to be considered, not as a propriety of human action with relation to an eternal law, but as some sort of variable norm of convention or social utilitarianism.

The basis of the economic structure of to-day, the political viewpoint of modern states, the entire answer which present day society gives to life and human relations is almost completely divorced from the necessary religious considerations. The actual state of society is an anomaly. It presents a whole civilization whose attitude is practically devoid of the supernatural. For the first time man is trying to answer the fundamental questions of life without including God. That success has not resulted is painfully obvious. Relying on reason

alone the past five hundred years have accomplished little in the way of constructive thinking and nothing in the way of a synthesis of previous true philosophical thought. In many respects the present condition of philosophy, outside Scholasticism, offers the aspect of an appalling retrogression. Bergson, for example, with his theory of becoming has tried to throw thought back to the time of Heraclitus and the pre-Aristotelian era. Modern society in its effort at solving life not only presents the novel historical fact of an age without religion, but in its use of reason has stumbled into blind alleys and fallen into ditches.

The modern confusion (it can scarcely be called anything else) is not something which has come to happen suddenly. The stock market crash, or the closing of a bank in Vienna, or even the World War can not be pointed to as the sole cause of the present distress. The real answer has to be sought in those deeper things which are the springs of action. Philosophical theories and viewpoints are more responsible for the World War and the market crash than the killing of an archduke or the over-valuation of securities.

To trace and detail the course of philosophy since the Renaissance would be long and tedious, if at all possible. Philosophies and explanations of life were offered which ranged from the Materialism of Hobbes to the Immaterialism of Berkeley. Man could be a sceptic with Hume; or could, with Spinoza, hold for an indivisible infinite oneness of actuality, and turn mental acrobatics attempting to explain the obvious multiplicity of things. The abuse and aberrations of thought since the Renaissance simply prove that Truth is quite difficult to attain with any degree of fulness.

It is problematical what the present condition of affairs would be if philosophy were the sole factor in shaping events. As it is, however, there are many things which though not directly connected with philosophy guide, condition and occasion philosophical inquiry. Together with the philosophical viewpoint, they give the concrete expression of man's idea of himself and life. Two things which more than all else have influenced in a positive way the final acceptance of one particular interpretation of life, are the development of the physical sciences and the Industrial Revolution. Materialism in itself has not sufficient convincing power to be adopted on a wide scale by all ranks of society. Its intrinsic weaknesses and the dangerous consequences of its ultimate conclusions would cause its rejection was it not hidden under tremendous physical advantages. Industry and physical research have succeeded to such a degree in pro-

ducing material comfort and wide fields for the exercise of man's curiosity that Materialism could not help flourish.

There are many things which could be said against Materialism as a philosophy; its inadequacy, its futility, and its danger; but it is in its practical application that its full face is revealed. The crime of Materialism is that it robs men of their souls. In a Materialistic world man may be a bio-chemical accident, an economic unit, or something to bear arms to advance narrow nationalistic ambitions; he may be a number of things but not a human being. Economics becomes the science of acquiring money and the whole objective of work is to get rich. Factories are built not to give employment, relieve needs or make luxuries but for money profits alone. Dividends become more important than wages. Ethics becomes some sort of gauge of utility; if a thing or action fulfills its purpose it is true and good, the purpose, of course, being some material end. The effect on Politics is ruinous. Deceit, lying, treachery, any crime becomes politically good if it be for the aggrandizement of one's country. One may adopt some vague humanitarianism if he still clings to out-worn and cob-webbed notions about the dignity of man; but in a world where nothing is but matter, to act from spiritual principles and for spiritual ends is to isolate oneself from the great mass of society. And a mob hates a dissenter.

Materialism can never give a satisfying answer to life. It is a too one-sided view, and that side the less important. What makes man different from the rest of things is his soul and reason and all those higher things of life which derive from the spirit. Poetry, art, justice, friendship lose all dignity, even the very reason for their being, when based on matter alone. The emphasis on only one part of man turns everything up side down and we find cheap politicians and money-grubbers more esteemed and honored than poets and philosophers and those other "dreamers" who are human beings.

The history of man's quest for the answer to life has always revealed the presence of the religious element. When modern society attempts an explanation without God, it is flying in the face of all human experience. That religion has had a part in the solution is not due to some accidental, external circumstance but to a deeply-rooted and instinctive turning of the creature to the Creator. The expression given to this dependence has often been wrong, at times monstrous, but the fundamental fact remains that man has always acknowledged it. To toss aside all the testimony of history with some flippant and shallow argument about progress is unscientific,

which in these times is considered as something heinous. Faith and Reason working in harmony and in proper correlation are the only means by which man can gain a complete understanding of the reason for existence. With faith and the religious element excluded from the scheme of things, the explanation of life may still be had to a certain degree but with great difficulty and then only by a few and provided that philosophy interpret reality correctly. But with God left out and reason wandering in strange fields the final outcome can be nothing but disaster.

THE SCREEN AND MORALITY

JOSEPH HOPPE, O.P.



HURCH, State and so-called ethical culture groups are frequently and vehemently protesting against the degrading influence of the screen. From the pulpit, assembly-hall and drawing-room issue forth condemnations reprobating the immoral and evil themes which characterize the majority of current movies. Criticisms are hurled against the bold subversion of Christian ideals, against the advocacy of paganism, against the corruption of youth. Reams of paper have been literally spattered with ink; whirlwinds of words have spent themselves upon an apparently inattentive world; boards of censors and civic welfare leagues have been established, all pledged to counteract the menacing evil of what is commonly termed, "the immorality of the movies."

Yet the evil persists as it did ten or twenty years ago. These censorious attacks have, from all appearances, been accompanied by little or no results, and in view of the gravity of the situation, we are forced to ask ourselves two very pertinent questions. Can it be that our nation has become so depraved that it has no regard whatever for morality or virtue or the proprieties of Christian decency? Or has the nation failed to realize the devastating effects of these questionable movies?

Regardless of the public attitude, the position of Catholics is quite definite. To be consistent, they cannot disregard morality in any phase of life. To them it should be apparent that the chaotic moral predicament existing in the movies is not an emotional slump nor a popular fad, but rather a vital, moral influence which is affecting doctrinal and moral principles and even threatening the substratum of Christian society. Consequently, each individual Catholic should advert to his duty to participate in a strenuous movement toward improvement of this important element in the nation's recreational program.

In the consideration of this question, the present calamitous condition is quite plain to us all. The cause is equally clear but

the solution to the problem is not so obvious. However, since it is a matter which concerns every individual Catholic, a cure for the ailment can be effective only through the concentrated efforts of all. For this reason, then, we will consider what is meant by the morality of the screen and what we, as Catholics, can do to help the situation.

Many people, sometimes those well-intentioned, are fearful of the word "moral." To them it seems to breathe the spirit of the blue laws, of gloom and melancholy. Such an attitude towards morality, in the true Catholic sense, is absurd. The morality counseled by the Church is not stiff-necked or harsh. On the contrary it proceeds from the Spirit of Love. It is, moreover, a positive guarantee for a happy and wholesome life. By the Catholic norms of morality, man is raised from the bondage of sensuality and materialism through spiritual values which help him to grasp the hopelessness and instability of temporal goods. Only by a constant adherence to the spiritual life can the true and lasting happiness be obtained, for this mode of living enables us to keep all earthly possessions subordinated to our ultimate end.

Morality is the agreement or disagreement of human acts with the rules which regulate human conduct with reference to man's last end. We use the term "human actions" in its strict philosophical sense which indicates only those actions which are performed under the control of the will. These are the acts which must measure up to certain norms or standards because this conformity or non-conformity makes them good or bad. At this point it is natural to inquire the origin of these norms or standards. Are they something merely subjective, that is, each individual's ideas, wishes and opinions? No, we have only one authoritative standard powerful enough to demand obedience under the penalty of eternal judgment; it embraces God as our last End and the external and positive law as a means to that End. In other words, union with the Creator in heaven is the goal established for all rational creatures and hence all their good actions pave the way to it.

Revelation and reason prove that God's Eternal Law was promulgated at the creation of the world. God, in accordance with His Divine Wisdom, constituted a definite purpose for His work. Being an intelligent Agent, all-wise and omnipotent, He gave to each species of creation a certain nature with a determined end, and to each individual He gave a capacity or power

to accomplish the purpose of its existence. As is evident to us from the wonderful order of the universe, every being operates in an harmonious inclination toward its respective end. This is due to an innate law, an impulse inherent in all creatures called the Natural Law, which is nothing more than a participation in the Eternal Law. Hence the activity of every creature is directed in accord with the eternal designs of Providence. Created things lacking free will act necessarily in compliance with Natural Law. Man, however, is a rational free agent. Thus we say that the Natural Law does not force or interfere with man's free will but it inclines it, nevertheless, towards the real good. This law habitually disposes man to know and will the end of his rational nature and whatever conduces to it; likewise to discern and reject anything contrary to it. Therefore, there is implanted within the very nature of the human race the desire to do good and avoid evil. In other words, man naturally wills the attainment of his last end because he wills the consummation of all natural desires.

Since the fall of Adam, man has been prone to evil because of the disorder between his higher and lower appetites. By reason of his emotions or passions, he is naturally drawn to those things to which a sensible delight is attached. Catholic philosophy has always taught that the faculties of the soul, the intellect and will, must dominate and control the passions in order that they may function harmoniously. Knowledge and moral strength are prerequisites. The Church unceasingly teaches the necessity of checking unruly passions, pointing out the temporal and eternal wealth of spiritual values. Since man is morally weak, he needs an uninterrupted stimulus, influence or good example—call it what you will—to remain ever faithful to God's commands.

It is beyond doubt that the screen has taken a permanent place in the social life of the nation; its predominance in the world of amusement is undisputed; its influence upon the moral conduct of the country is undeniable. The screen has become a most potent moral force for teaching and, as such, it must teach either truth or error, good or evil. It represents life and character under varied aspects and, in doing so, it portrays human activities, consciously or unconsciously, in relation to some code of morality. While the screen, in part, is destined to amuse and to afford relaxation, this endeavor must be accompanied by the regulation of right reason. Man can be admirably enter-

tained without diversion from his higher duties and obligations. Let the screen then do its work with proper motives by adhering to morality's true code. Thereby its mission will be enhanced and ennobled, whether we view it in its rôle of teacher, as the portrayer of life and character or simply as a means or occasion for amusement.

To enjoy a rightful place in society, to have a sufficient reason for being, it is essential that the screen offer something worthwhile to man. It must aid him to push forward toward the God-given vocation called perfection, recognizing that advancement in spiritual beauty is the purpose of life. The materialistic viewpoint must be ever subordinated, and the screen must be prevented from becoming primarily a commercial proposition. Man's moral integrity must be preserved at all costs. The obligations we have mentioned, namely, to teach, to portray and to amuse, flow from the nature of the screen and in fulfilling these assigned tasks, the true standard of morality must be the measure and the rule.

When any institution becomes puffed-up, deserts its niche in the scheme of things and sets out to glorify vicious habits and immoral practices which cater to man's lower nature, the time for its renovation or annihilation is close at hand. For should such a menace persist, it would not be long before even the natural virtues would be foreign to our land.

Why are we so insistent that the screen pay heed to the basic principles of morality? The reason is because the screen exists for man and it has the power of influencing him morally. It is the screen's objective in every noteworthy production to produce an impression, to move and to incite. Thus power may be exercised to stimulate the profound dispositions of the soul to love that which is true, honest and elevated; it may arouse in man the noblest emotions, purify his mind and heart and assist him in working out his destiny. Then only is the screen good, progressive and honorable. On the other hand, the screen has also the power to instill in men the germ of all that is false, degrading and evil. To do this it may take all the ugly and sordid things of life, all the cheap wit, paltry egotism and sophisticated life, the immorality, grossness and ornamented evil, giving to them the cast of reality by presenting them to mankind as the true ideals of life. When the screen does this, it then becomes malicious and a deadly enemy of society.

However, we do not wish to give a false impression. It is not, after all, the duty of the screen to preach, although it has the obligation to give truth to mankind. Just as science and the arts, so the screen should join forces with God, render homage to Him—in short, it should be religious. This is the most exalted end the screen could possibly attain. Even though not fully accomplishing so sublime a mission, the screen may still fulfill its purpose of existence by aspiring to a less noble end in supplying mankind with opportunities of legitimate recreation through clean, honest and cheerful presentations; clean, in being free from suggestion and smut; honest, in picturing life in its true perspective; cheerful, in telling its story smilingly. The producer who does this is more the champion of, than the traitor to, the ideals of the screen. The real debasers of the screen are those who employ it to pander to the passions of its debauched devotees, or who make of it an instrument for the satisfaction of greed.

We see, then, that the screen must assist man in attaining his last end. It can do this only by conforming to the true norms of morality. Christian morals, as we know, do not fluctuate because they are based on universal and immutable principles. Since the advent of Christianity, the Church has promulgated, interpreted and defended the true code of morality, proclaiming, as truly as she is the voice of Christ on earth, her right to pass judgment on all questions pertaining to faith and morals. This fact is never disputed by practical Catholics and consequently for them guidance in such a vital issue as "screen morality" is unquestioned. Those within the Fold know that the Church's mission is to instruct, guide and protect her children from all spiritual pitfalls. As the custodian of all that is sublime, the Mystical Body of Christ diffuses the rarest gifts impartially to those who seek them. Arms of love and compassion are stretched forth to lift up unfortunates, who, blinded by sensuality, have fallen by the wayside. For nineteen hundred years she has defended her present laws which govern marriage, family life, virtue and duty; laws which regulate the relationship between God, the Creator, and man, the creature.

The themes of many present-day movies oppose the teaching of the Church by their flippant treatment of the sacred realities of life, by their thinly-veiled ridicule of Christian virtue, by their idealization of vice and the exploitation of degrading principles. The Church cannot and does not approve or remain

silent in the face of this opposition to her teaching. Neither can any Catholic rightfully countenance this situation even by a tacit indorsement. Truly, all practical Catholics are opposed to the false ethical principles, themes, scenes, and action contrary to true norms of Christian conduct which the screen portrays. Yet they seem to deem it quite proper to give their patronage to such productions. Their self-justification seems to rest on the assumption that since they go to the movies only to abstract the good therefrom, their mere patronage gives no indication of a sanction of the production which they attend. However, it is to this very attitude that we can ascribe the reason of the futility of all the censorious harangues which are being leveled against the movies.

Now if men are to be rational and logical in their procedure, they are bound to act in compliance with the conclusions drawn from true and irrefutable arguments. Criticism and disapproval, no matter how well founded or strongly presented, will never avail if contrary actions give the lie to words. This is precisely what is done when one censures or criticises and, at the same time, supports by his patronage an immoral picture. This affirmation is based, not on our own authority but on the actual statements of producers, exhibitors and authorities in the industry. Mr. W. H. Hays, in a recent radio speech affirmed: "The producers nominate the pictures. The people elect them. Every ticket bought at the box office is a ballot cast in favor of a picture." When we consider these words on their face value, we are forced to concede that, generally speaking, they are true because producers, as a rule, are not interested in the moral aspect of their offerings. Their primary concern is profit. If a smutty, risqué sort of picture will promote pecuniary compensation, then the surety of the enterprise makes them unwilling to take a chance on something which probably will be a financial loss.

The reports of the majority of the nation's movie exhibitors supply ample proof that the immoral "snappy movie" is popularly patronized, while many decent, moral pictures play to sparsely occupied theatres. A prominent periodical, *Motion Picture Herald*, edited especially to acquaint the movie-house owners and exhibitors with a resume of the plot, characters, popularity and selling power of current productions, gives us an accurate account of the success and approval which every picture has received. After reading hundreds of these reports the only con-

clusion that can be reached is that the "spicy" picture seems to receive an undeserved amount of support. Here is a quotation which adequately summarizes the general opinion of men who are able to judge public reaction by the pulse beat of the movie industry as recorded in the box office: "The Church people clamor for clean pictures but they come out to see Mae West and stay away from a clean picture like 'The Cradle Song'."¹ Suppose we say that this may be an exaggeration of fact insofar as Catholics are concerned. Even then the weight of the quotation is sustained because it outlines the course which Catholics must follow, namely, to give support to good productions and to refuse to attend theatres where pictures contrary to Christian morality are being presented.

We have here only striven to state the basic principles of morality which should govern the screen. We could not follow a clearer, more practical or authoritative guide, for the application of these principles, than the "Adopted Code to Govern the Production of Motion Pictures" by the Most Rev. John J. Cantwell, D.D., Bishop of Los Angeles and San Diego.²

So we conclude with an appeal to face the facts, not as we would wish them to be, but precisely as they are. In doing so, our duties as Catholics become most clear. By the concentrated efforts of Catholics, the screen industry can be brought to realize how invigorating, yet temperate, how stimulating, yet sober, can be the influence of virtue and spiritual ideals. The result will not only effect the excellence of productions but the box-office receipts as well. When the producers realize the truth of this fact, then can the screen begin to fulfill a noble mission that of assisting man on the difficult journey to God.

¹ Motion Picture Herald, Jan. 20, p. 67.

² See the Jan. 20, 1934 and Feb. 3, 1934 issues of the *Acolyte*.

IS SOCIALISM THE SOLUTION?

ALBERT MUSSELMAN, O.P.



F a man were to tell you that he is a Socialist, you would gain but little from his statement. The term Socialism is a blanket that covers many sins and virtues. There are almost as many grades and degrees of this system as there are men who propose it. Extreme Socialism is that based on Materialism; it denies the spiritual order completely and values things materially. In opposition to this view is the Democratic Socialist who does not deny the right to private property but restricts ownership in a moderate degree that all members of the community may enjoy a greater degree of peace and happiness. It is significant to note that in the Encyclical Letter *Rerum Novarum*, Pope Leo XIII denounces Socialism but it is evident from the document that he is directing his attack against the system which, contrary to right reason, denies the right to possess private property.

Socialism is playing one of the leading parts in the drama of politics. The economic situation of the commercial world is in a confused condition, and since the disciple of Socialism comes forward with his omnipotent remedy, he gets a hearing. Many who are struggling desperately for a livelihood lend a ready ear to his comforting words for they think it possible that this new and different plan of society will relieve their plight.

The Socialist takes advantage of this situation; he makes his appeal to the poor and the miserable. He is a clever politician who convinces many listeners that they are submerged in more misery than they can bear. He proposes that wealth be the yardstick of society and that all members thereof shall have equal measure. He convinces good honest workmen that it would be right and just for them to rob the rich of their goods in order that all may have plenty. He suavely disguises or makes little of the fact that there is no room for God in his State.

Perhaps our judgment is too severe; but let us penetrate the shell of the economic structure which is exposed to us by the Socialist and examine its innermost supports. We most frequently hear of

Socialism as a system of economics: this phase of the movement is most commonly discussed by the Socialists themselves and men in public life, for money problems are of utmost importance at present. The system, however, embraces not merely an economic plan; it is a rule of life, a philosophy which proposes to direct all man's actions in accordance with the material welfare of the State.

Let us consider its doctrines as they come forth from those who are generally recognized as the proponents of the system. Though Socialists claim that the methods of their procedure have deviated much from the plan of Marx and Engels, they admit that these men furnish the fundamental ideas upon which their organization rests. A glimpse into the minds of these two will give us an inkling of what to expect from the Socialist cause.

Marx writes, "It is not the consciousness of men that determines their lives, but on the contrary, it is the social life that determines their consciousness."¹ Immediately we perceive that Marx does not consider man a free agent; he is driven to act as he does by his surroundings, his work and association with people and things. He continues, "Men enter upon necessary relations independent of their wills . . . the sum total of these relations forms the economic structure of society, the real social consciousness corresponds. The method of producing a material livelihood, determines the social, political and intellectual in general."²

It is easily seen that Socialism is not only a political or economic theory. It is a philosophy embracing all phases of man's existence. One might call it a materialistic religion. One commentator says, "Socialism is not merely an economic theory: it is a form of state worship: in the strictest and widest sense, a state religion, it is essentially opposed in character and tendency to the ideal of a free democracy such as is the main inspiration of social, economic and political reform amongst the mass of the people in English-speaking countries."³

In the State of the Socialist there is, of course, no room for God. All things we see in the world have evolved from a disordered mass of particles which have made up the universe from the dim past. "In our evolutionary conception of the universe," says Engels, "there is absolutely no room for either a Creator or a Ruler: and to

¹ Preface to *Critique of Political Economy* as quoted by Elder, *A Study in Socialism*, p. 41.

² *Ibid.*

³ Father Cuthbert, O.S.F.C., *Socialism or Democracy*.

talk of a Supreme Being . . . is a gratuitous insult to the feelings of religious people."⁴

Religion in the generally accepted sense of the term means the relation between man and God. But with the Socialist the State takes the place of God. The moral law, which should regulate all man's actions according to his nature and which comes ultimately from God, is no longer the norm of conduct; the State is the only rule and guide. That which promotes the good of the State is good and meritorious; anything that interferes with social progress is evil.

Following the Socialist proposals to their conclusions, we behold man as a mechanical engine of the State, a *something* that contributes to the common cause. Man's environment in society has made him what he is. He will be dealt with and judged as the chattel of the State. Many Socialists have compared the State to a vital organism, pointing out that each member has the same relation to the group as an individual cell to the organism. The member, they say, is completely dependent upon society. He must therefore, before all else, contribute to the well-being of the group.

Claiming to proceed along scientific lines, the Socialist conceives man as a product of material forces, an animal, and proposes to deal with him on this basis. He denies the existence of the soul. There is with him no spiritual order; all is matter, even thought. We cannot prove the existence of the spiritual to him: his methods do not permit him to abstract from things material. He cannot feel the spiritual with his hands, nor can he see it through the microscope. He has become so deeply absorbed in matter that he cannot appreciate anything higher. In this scheme he is not far from declaring that a man who finds himself unable to help society should commit suicide since his existence is useless. Crippled, aged and helpless *could* be exterminated, a meritorious achievement of progress to promote the common good.

The Socialist has a warped and distorted notion of man. His eyes are fixed upon the lower portion of human nature; all he sees is animal. He is blind to the spiritual side, to the wonderful powers of the soul. The Church, on the other hand, considers man in his fulness; she sees not only an animal but a creature a little less than the angels, the ruler of material creation rather than its slave. She is not concerned merely with man's temporal welfare or worldly enjoyment. Her important mission is to guide souls to God. The eternal

⁴ *Socialism. Utopian and Scientific.* P. xv.

salvation of every one of her members is the task given her by the Son of God.

Unlike the Socialist, she knows and feels the need of God. His revelation guides her as she studies man and teaches him how to act towards his Creator and his neighbor. She gives him a sanction for the sorrows and sufferings of life: she points to Christ Who taught men how to live, Who taught them how to conquer death by His passion and death on the cross. He showed men that they would rise again in glory as He arose from the grave, glorious and immortal.

The Church impresses upon man his smallness in relation to God, yet she honors him above all material things as their lord and master. "Thou hast made him a little less than the angels, thou hast crowned him with glory and honour: and hast set him over the works of Thy hands."⁵ Her whole law is summed up in the commandments of the love of God and neighbor; this is the truest foundation of society.

One has only to read the Encyclical *Rerum Novarum* of Pope Leo to understand how the Church insists that man be respected by the State in regard to those things which are proper to him. She is just to the State in following the lead of her Divine Founder Who said, "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's."⁶

The Church is not bound to recognize and support any particular form of State Government unless it conforms to the norms of Divine and Natural moral law. She is not the advocate of Capitalism nor of any other economic system. She can and must insist on man's rights—life, liberty and pursuit of happiness. Since she has been appointed to direct man to his supernatural end, she must protect him from those things which will hinder the attainment of this goal.

The Church does not deny that man is a social being, but she insists that society exists to satisfy the needs of his earthly welfare. Beyond providing those things necessary for the peace and happiness of subjects, the State should not extend its powers. The object or end of the State while assisting man toward his final end, eternal happiness, is to supply him as an individual member of society with good living conditions, culture, art, science, literature and all things conducive to a virtuous life.

The final end of man should be his chief concern; it must take precedence over temporal and material interests. The State, there-

⁵ Ps. viii, 6, 7. Heb. ii, 7.

⁶ Matt. xxii, 21.

fore, since it exists to help man fulfill the purpose of his existence, eternal happiness, must do nothing to thwart that purpose. She must not step between the soul and God in spiritual matters. Man has duties to society, which, in turn, has reciprocal duties. Each has rights which the other cannot deny. Both are responsible to a Supreme Being Which transcends the universe. It is He Who gives the State power to rule and enjoins subjects to obey.

We often hear that the early Church was socialistic. This is true in so far as wealth was distributed to the needy out of charity by those who had much. She is still *socialistic* in this sense. But Christ never denied man the right to possess private property. The motives which govern Christianity are directly contradictory to those of the Socialist. In Christianity love lifts a man to the highest degree of perfection of which he is capable, while the Socialist would have him deny God and make himself the slave of matter. Christ saw just as much in human nature and material things as any materialist has or will see. He saw more . . . their limits, for He created man and was the Author of his nature.

Drawing arguments from St. Thomas, the great philosopher who appreciated human nature, and the authority of the greatest minds of the ages, Pope Leo insists that man has a right to a livelihood and the State has the obligation to see that he gets it. He shows that the remedy of the Socialist will not right social evils since it is contrary to man's chief interests. He points out that this life is only a journey to man's end, man must follow the pathway which Christ indicates through His teacher and guide, the Church; that the State, while it should provide the material needs of the journey, must do nothing to hinder the traveller.

The Socialist Ideal is a fanciful picture to behold; the colors are attractive and rich, but the picture is not artistic; it lacks proportion. Man's nature in its present state is weak, it is prone to evil deeds while greediness is not the least among its selfish traits. How can a greedy man be confined to a State that tells him he may own nothing? How can a State thrive without a moral law to keep its citizens virtuous? How much incentive is there for a man to live when there is no reward for the virtuous acts of his highest faculties, stripped of his liberty and of those things he holds most dear? What a lurid aspect the picture assumes when we examine it closely and learn what it signifies!

After dwelling at some length on the evils of Socialism, Communism and Nihilism in his Encyclical *Quod Apostolici Muneris*,

Pope Leo writes, "And now, moved greatly by the extreme peril which actually threatens, We lift up anew our Apostolic voice, and conjure them again and again, for the sake of their own safety and that of the State, to welcome and obey the teaching of that Church which has deserved so well in promoting the public prosperity of the nations, and to recognize once for all that the relations of the State and of Religion are so bound together as that whatever is withdrawn from religion impairs by so much the dutiful submission of the subject and the dignity of authority. And when they shall have recognized that the Church of Christ is possessed of a power to stave off the pest of Socialism, too mighty to be found in human enactments or in the strong hand of the civil power or in military force, let them reestablish that Church in the condition and liberty needed in order to be able to exercise her most salutary influence for the good of society in general."





Saint Raymond of Pennafort

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SAINT RAYMOND OF PENNAFORT—HIS CLAIM TO GREATNESS

AMBROSE SULLIVAN, O.P.



IN a certain sense life and law may be spoken of as correlative terms. As God is the Author of life, so is He the Author of law: "By me kings reign, and lawgivers decree just things."¹ Wherever there is rational life there is some norm of conduct. We all recognize the existence and necessity of law but of what use is it unless we have a knowledge of it. Certain laws are inherent in the nature of man; but others, those particular and ever-expanding expressions of the rights and duties of man, must be promulgated and explained by the competent authority whose duty it is to propose such laws.

Throughout the world's history certain rare spirits possessing enough understanding and enough curiosity have attempted to draw from the founts of jurisprudence safe norms for the guidance of man in his march towards God. The world honors these men and has placed the legal profession on a high pedestal because of the services its members have rendered mankind.

During this year we commemorate two important and far-reaching events in legal history. The first formed and continues to form the basis of the civil law of all nations; the second, more particular in scope, gave to the Catholic Church the most complete and universal expression of its Canon Law during the years from 1234 to 1918 when the new Code of Canon Law was promulgated.

This year marks the fourteen hundredth anniversary of the publication of the Justinian Code of Civil Law. During Justinian's reign legal science had begun to deteriorate and Roman lawyers had lost the keenness that marked the jurists of Cicero's day. Justinian had sufficient vision to see the solution of the difficulty. Compile, reëdit, and simplify all our legislation, thought he, and then all our people will be better able to know the content of our law, and our jurists,

¹ *Prov.* viii, 15.

having a workable code at their disposal, will be able to restore legal science to its rightful place in the Roman Empire.

For the actual work of codification Justinian engaged the services of the eminent jurist, Tribonius. Tribonius first reduced the bulky Theodosian Code, published in 438, into an orderly compendium, made a digest of all the writings of Roman jurists, supplemented his new code with certain new laws and thus gave to the world the complete and immortal *Corpus Juris Civilis* or body of civil law. Thus came into being the foundation of all subsequent civil law. The Roman state died out; Roman Law continues to live.

This year also we commemorate the work of another Tribonius, Saint Raymond of Pennafort, Dominican legal adviser to Pope Gregory IX. In order to simplify and to determine exactly the law of the Church, Pope Gregory commanded St. Raymond to codify the confusing mass of legislation which had been enacted during a period of about a thousand years. After three years of labor St. Raymond finished the first complete and universally accepted code of Canon Law under the title, *The Decretals of Gregory IX*. This work formed the *Corpus Juris Canonici*, or body of canon law, up until the publication of the new Code in 1918.

Who was this St. Raymond of Pennafort? Was his life and work so important after all? Does he merit the praise we accord him? Raymond of Pennafort was a complete man. In him were found all the graces of a man of his time. By the integrity of his character, his intellectual attainments, his aptitude in affairs of importance and by the high positions he acquired, he encountered in a great degree all the diverse changes of public life of his age.

Born in 1175 in the castle of Pennafort in Catalonia and educated during his first years at the cathedral school in Barcelona, Raymond gave startling evidence as a boy what was later to be realized in the man. His course of studies was so brilliantly and successfully accomplished that in 1196 at the age of twenty years he took his place as one of the professors, giving his course free of charge to poor students. His search for knowledge was by no means satiated now that he was a professor and accordingly, in 1210 he again assumed the role of student at the great university of Bologna. He had a natural bent for legal studies and having perfected himself in both civil and canon law, was elevated to the rank of Master.

For three years he continued to develop in himself and in others a true love for legal science. Perhaps he would have remained a professor all his days had not the course of his life been changed by

his having met the Bishop of Barcelona then on his way from Rome. The Bishop had two great desires which he was determined to see fulfilled. The first was the establishment of a convent of Dominicans in his diocese; the second, the return of Raymond to Barcelona. His wishes were granted. The Dominican Friars founded a convent and Raymond was made a canon and archdeacon of the Cathedral.

Raymond was a deeply religious man and had always desired to lead a more perfect life. He had seen St. Dominic in Bologna and was greatly edified by his noble virtues. He was intimate with the great Dominican preacher at the University, Blessed Reginald, and now the newly-established Dominicans by their lives of prayer and service, had begun to make a deep impression on the cathedral canon.

After pious preparation he applied for and received the habit of St. Dominic in April 1222 at the age of forty-seven years. His age, his birth, his renown and his outstanding intellectual acumen seemed opposed to this new life in which silence, obscurity and abnegation were obligatory. All his attainments Raymond hid under the habit of a Friar Preacher as a humble novice who knew nothing but the voice of God and who desired to be born again as a little child. He bent every effort to become a Dominican in thought and in action. The new state gave him the means of renewing his fervor by prayer, fasting, contemplation and the observance of that Rule that has guided so many souls through this life to eternal beatitude. He could not conceal his intellectual acquirements and accordingly his Provincial commanded him to make a collection of cases of conscience for the guidance of confessors. The finished work was one of the first of its kind in the field of casuistic theology and is known to this day as the *Summa de Poenitentia*.

Being a true Dominican, prayer and intellectual labor did not hinder him from exercising the apostolic life. His greatest work was accomplished in the confessional and among those who came to him for counsel were James I, King of Aragon, and St. Peter Nolasco. He exercised a profound influence over these two men in their works for the propagation and defence of the Faith particularly in those places over which the Moors held tyrannical control.

The Moors had ravaged many of the Spanish provinces and had carried off many of the inhabitants as captives. The suffering of the people and the possibility of their losing the Faith similarly affected Raymond, Peter and James I. Peter sacrificed his means and undertook dangerous expeditions to free some of the unfortunate captives. Raymond redoubled his prayers and mortifications for the

success of the enterprise. However, they knew that the work could not for long continue in this manner. They prayed that means might be found to perpetuate the ideal. The solution to their difficulties came in a vision in which Our Lady appeared to Raymond, Peter and James I, commanding that an order be founded for the special work of redeeming captives. Assured of the Divine Will in the matter, Peter gathered a number of disciples together and with episcopal permission the order was instituted in 1223. St. Raymond invested St. Peter Nolasco with the habit and compiled the rule based on the Rule of St. Augustine and the Constitutions of the Dominican Order. In 1235 Pope Gregory IX approved the institution under the name of "The Order of Our Lady of Mercy for the Redemption of Captives," or more familiarly, The Order of Mercy.

St. Raymond was content to lead the simple and retired life of a Dominican Friar, but his holiness and legal skill were made known to the Pope by the Cardinal Legate, John of Abbeysville, who had employed Raymond as a consultor in various canonical cases and as a crusade preacher. The Pope immediately commanded Raymond to come to Rome, undoubtedly at the earnest solicitation of the Cardinal Legate. Upon arrival at Rome, Raymond was made confessor to the Pope and Grand Penitentiary of the Roman Church. The office of chaplain to the Pope had a different signification in those days than we might understand. The chaplain was the special legal adviser to the Pope and to-day this office is held only by a Cardinal. A canon lawyer with aspirations for the higher places in life would have seen in this position a golden opportunity for personal advancement. For Raymond it was an opportunity to perfect himself in obedience and to devote his energy to the welfare of the Church and the Pope.

During the year 1230 Pope Gregory IX ordered Raymond to compose a new collection of the laws of the Church, which collection was to replace all former collections and make for a unified summary of Canon Law. Pope Gregory gave his reasons for the work in the Bull *Rex Pacificus*, viz., there was great confusion as to what constituted the law of the Church because the older collections then in use were oftentimes similar, contained contradictions, were too verbose and were altogether incomplete.

We have likened Raymond to Tribonius, the codifier of the Justinian Code. The situation of both men in relation to their work was parallel. Both had the same difficulties but they differed in the end towards which they were striving. Tribonius sought the simpli-

fication of the law of the State; Raymond, the simplification of the law of the Church.

St. Raymond began the codification about the year 1231 following in the method of the *Quinque Compilationes Antiquae* i. e., the five more important commentaries made before his time. The last man to attempt a simplified code was the celebrated monk, Gratian. The *Quinque Compilationes* were amplifications of his work. Gratian rendered juridical science an incontestable service, but his collection was insufficient. Raymond followed the division of his predecessors in which there were five books, each book of which was divided into titles and the titles into chapters. In all there were one thousand nine hundred and seventy-one chapters, a number of which were contained in older compilations. He left out three hundred and eighty-three decisions, modified others, and cleared up doubtful points of ecclesiastical law by adding new decretals. It was completed in scarcely three years and was termed the *Decretals of Gregory IX*, or less commonly, *Compilatio sexta*. In the Bull, *Rex Pacificus* promulgated at the conclusion of St. Raymond's three years of labor, Pope Gregory declared that the new collection was to be the official code of Canon Law. Copies were sent to the Universities of Bologna and Paris and thus Raymond's code became the first collection to enjoy universal approbation. It gave to the Church an authentic and concise expression of her law and it formed the solid foundation upon which the whole legal structure of the Church rested until the year 1918. Surely, if St. Raymond had done nothing else outside of the work of the Decretals he could justly be called great.

In recognition of his efforts Raymond was nominated to an archbishopric, which offer he humbly refused. Having completed his work he returned to the peace and quiet of the cloister, although still retaining the title of Grand Penitentiary of the Roman Church. Upon his departure from Rome someone is said to have remarked: "This man goes away as he came, just as poor, just as modest as when he arrived." At Barcelona, as at Rome, St. Raymond remained a man of confidence with each of the succeeding Popes.

His hopes for peace and quiet were soon again shattered for in 1238 he was elected Master General of his Order. Reluctantly he assumed the office and suffice it to say that he was all that a good superior could ever hope to be. His chief work as Master General was the formation and division of the Constitutions of the Dominican Order into two parts, a division which was preserved until only a

few years ago when the Constitutions were reedited in the form and division of the new Code of Canon Law.

In June, 1240, at the age of sixty-five, he resigned his office as Master General notwithstanding the supplications of his brethren in religion. After many years of industry he was physically worn-out, and the intense active life drew him away to a certain extent from the life of prayer and contemplation he had so long and ardently sought. Surprisingly, he was to live for thirty-five years after his retirement during which time he continued to perform the duties of legal adviser to Gregory IX, Innocent IV, Alexander IV, Urban IV, Clement IV and Gregory X during their successive reigns.

St. Raymond continued his practices of penance and prayer as he had endeavored to perform them all the days of his religious life. Faithful to the Church and his Order, he was a man who sought nothing from the world but who gave his all to make it a better place in which to live. For such a man death holds no terrors. It held no terrors for St. Raymond when on that sixth day of January, 1275, he passed on from a life of service to an eternal happiness in Heaven.

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THE GUILDS—A MEDIEVAL INSTITUTION

THOMAS AQUINAS MURPHY, O.P.



HE thirteenth century has often been extolled for its high achievements along intellectual lines. Less often has it been praised for its achievements along economic lines, and here lies one of its greatest claims to glory. In the thirteenth century not only wisdom, but labor too was invested with great dignity and reverence. The guilds about which we are to speak depended for their very existence upon the accepted principle that work in the shops was just as important as the work in the Universities. Wealthy Rome and Jerusalem had despised the gnarled and grimy hands of the workman, but Christ had recognized and sanctified labor. He could have been born in any condition of society He chose. He chose to be born within the ranks of the working class. At the end of His life of Labor He had been able to say: It is consummated; My *work* is finished. Labor has been exalted by the toil of Christ. Workingmen have been sustained by the thought that they are coworkers with Jesus.

Such a high conception of the dignity and value of labor found expression in the important medieval institution known as the guilds. The guilds were not an innovation of the thirteenth century, for they had existed earlier in some form in Constantinople and Rome. Nor were they to reach their highest development until the later Middle Ages.

The guilds were medieval labor organizations. In system they were conducted along much the same lines as the famous medieval Universities. First there was a long period of preparation of from three to twelve years, during which time the apprentice lived under his master's roof and strove to acquire proficiency in his craft. For his work he received no wages other than food and lodging. But the master treated him as his own son, and along with his education in the technicalities of the craft the apprentice received a sound moral training. Labor was

not to be divorced from the inspiration of religion for some time yet.

After the first period of instruction there followed another of from three to four years duration, in which the apprentice (now called journeyman) traveled through Europe, studied the methods and technique of other masters, and worked for wages. At the end of this time, matured in skill, he returned home to make his bid for the mastership. In the medieval Universities the applicant for a degree had to present to the authorities a dissertation upon some part of his studies. If it were accepted, he received the degree of master. So it was in the guilds. Instead of presenting a dissertation, the journeyman offered to the masters of his guild a piece of his handiwork. If it were accepted he became a master craftsman who could exercise his trade in public and take in apprentices. The craft masters were as proud of their high degree as the Philosophers and Scientists were of theirs, for such a degree entitled its owner to complete recognition in his guild. It also brought him certain preferences in the State and in the Church. Serfs, for example, who became masters in a craft were thereby made citizens. Mayors and other public officials were selected from the ranks of the guild masters.

The guild system wielded a strong influence upon thirteenth century economics and politics. "The merchant guilds aimed at securing commercial advantages for their members and obtaining the monopoly of the trade of some particular country,"¹ and in this they were not unlike our Chambers of Commerce. On the other hand, "the craft guilds aimed at the protection and improvement of the various trades."² "From the eleventh century onward we find artisans of the crafts combining to buy raw materials and combat foreign competition."³ A member of the guild was confident that his work would find a just price, for prices, as well as wages, were fixed by the guilds on a basis of social justice. But work had to measure up to a high standard of quality or be subjected to a stern boycott. Hence "the guilds ensured alike the economic independence of the producer and the interests of the consumers."⁴

¹ *Catholic Encyclopedia*. "Guilds."

² *Ibid.*

³ *Cambridge Medieval History*. Vol. VI, p. 525.

⁴ *Cambridge Medieval History*. Vol. VI, p. 525.

The first economic and social problem the guilds met was that of insurance. Membership in a guild entailed the payment of a tax against such eventualities as sickness, disabling accidents, old age and theft. Spiritual insurance too, such as a worthy public funeral and masses for the dead, was well taken care of.

It was within the province of the guild to direct and fix the hours of labor and to regulate open shop work. It is an interesting fact that the guilds succeeded in enforcing an eight-hour day! *Sweat-shop* and child-labor were rendered practically impossible by the stringent rules of the guilds. Guild-rules in many cases meant Church-rules, for the period was one in which economic and religious life were so intimately bound together that it was the theologians of the time who were the final judges of the morality even of industrial regulations.

Today our own government has likewise drastically limited the hours of labor in an attempt to restrict the selfish over-production of the *big-business* period. Within comparatively recent years the working hours of the week have been successively scaled down from seventy-two to forty-eight and now to forty-hours a week. This was quite an ordinary thing under the guild system. As a matter of fact, there were not a great many forty-hour weeks in the year, for the calendar was generously sprinkled with holy- or holidays imposed by the Church and approved by the guilds. These appreciably limited the hours of labor. Many holidays meant leisure for the laborers, and a reduced period of production meant the maintainance of a closer balance between supply and demand.

Not so many centuries ago the well-traveled roads that led from Paris to Italy were populated with the journeymen of many guilds. There would have been guildsmen from the Six Guilds of Paris; weavers, doctors, furriers, judges and notaries from the Seven Greater Florentine Guilds; bakers and carpenters and others from the Fourteen Lesser Guilds of Florence.⁵ Nor does this by any means exhaust the list, for some of the journeymen would have been sword-makers, armorers, scribes or illuminators belonging to various guilds. At the beginning of the sixteenth century most of these men doubtless were members of the highly organized Hanseatic League—an extension of the guild idea into extensive exportation and importation. All

⁵ Knight, *Economic History of Europe*, p. 120.

agents of the Hanseatic League had to be unmarried men; they had to lead exemplary religious lives and were strictly forbidden to use profanity.⁶

Membership in a medieval guild meant more than membership in an industrial society means today. For if a guild member chanced to fall sick while traveling, he was taken into a master's home and cared for with brotherly solicitude. Membership in a guild too was something like a badge or passport for the traveler, because it made his entrance into the business life of the town comparatively easy. Moreover, guildsmen could obtain help or protection from guild officials of other towns. In a sense the guild system was an extension of a christian family life.

Unquestionably the guilds were especially adapted to meet the needs of the Middle Ages. They solved many pressing problems and made life and business a more human affair than it had been. It is the custom for unthinking modernists to utter the shibboleth that the newest is always the best. Certainly our latest scientific equipment is much better than that of a pioneer like Lavoisier, and our automobiles are now more comfortable and more easily handled than were the first dozen. Yet we have a great deal to learn from the Middle Ages with regard to social relations, for this is one field in which the newest is not necessarily the best. Certainly we would be much better off if we could reintroduce into our lives the Middle Age Christian concept of life and its importance, of man's intimate relation of God and through God to his neighbor. Today we are undeniably more comfortable than the people of those days of long ago, but the question—are we happier?—may not always be answered in the affirmative. The guilds, which the Protestant self-styled Reformers abolished as superstitions, went far towards making life and labor happy and congenial.

Notable among the few prominent guilds existing in America today are the St. Apollinaris Guild of Boston (Dental), which is conducted along nearly the same lines as the guilds of old, and the Blackfriars Guild of Washington (Dramatic). There are others too, but none of them, nor all of them taken together, can give us an idea of the all-important place they occupied in the life of the thirteenth century.

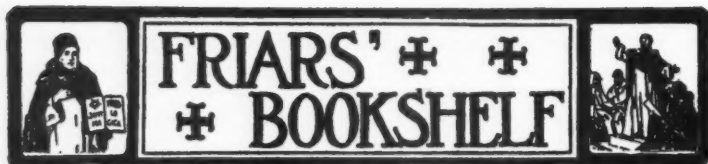
It is quite natural that a human institution like the guilds

⁶ Knight, *Economic History of Europe*, p. 212.

should have had many decided drawbacks. The most serious of these was their apparent inability to fit into a period of great production. The guilds wholly died out, as a matter of fact, in such a period as was introduced by the industrial revolution. Again, in spite of all precautions, guild products did not always measure up to the desired standard, and some of the men who were called masters were nothing more than cheats and frauds. The privileges enjoyed by the higher members of the guilds were only too often made to serve selfish interest; while politics counted heavily in judgments of products, regulations of labor and in the parcelling out of monopolies.

Yet the guild idea remains a popular one, and we find it cropping up again and again in modern economic circles. According to Mr. Denis Gwynn, the attempt of the NRA "to restrict the freedom of capitalists to use their wealth in whatever direction they choose" plus its encouragement of the trade unions, bears definite resemblance to the guild idea. Then too there is the present endeavor to mold into single craft units the representative members of all the major industries. The plan is to have members of both laboring and employing classes meet in one council to arbitrate their difficulties, leaving the last word with the Government. This same application of *salutary discipline* on the part of the government has been very evident in the new Fascist State; Mussolini's avowed aim is to make Italy a corporative state, and he has not hesitated to make full use of his dictatorial power to compel the better situated classes to aid the poorer classes.

The attempts in both Italy and America to reestablish the guild idea on a modern basis deserves a sincere trial. The ideas the guilds taught were sound, namely, that to labor was in a sense to pray; that the workingman had the right to obtain daily bread for himself and his family; that too high a wall ought not be reared between employer and employee; and that therefore the common good of the commonweal demanded moderation in all business enterprise. This last idea was lost sight of when the guilds were abolished, definitely, in the eighteenth century, with what disastrous results we have all witnessed. So it might be well to keep an eye on this new movement that seems so akin to the guilds. To bring back to industry the life-giving spirit of Christ the Laborer,—surely this is an ideal that should meet with our warmest approval and heartiest coöperation.



Saint Thomas Aquinas. By G. K. Chesterton. xii-248 pp. Sheed & Ward Inc., New York City. \$2.00.

The American Publishing business has taken on new life since the arrival of Sheed & Ward in New York City. They evince the excellent psychological factor that in order to stir interest in good reading a primary requisite is an attractive and well-printed book. This is not even to suggest that their type of books lacks intrinsic merit but their purpose is to attract attention and curiosity on the part of many potential readers who otherwise would never be stimulated to the perusal of genuine Catholic literature. In this present work of G. K. Chesterton's they have given the lie to the trite but generally sound expression: "Don't judge a book by its cover!" Judge this book by its cover for throughout its contents the beautiful word-portrait of St. Thomas Aquinas painted therein amply justifies the silver and black insignia of "Veritas" on the cover—the insignia of the Order of Preachers of which Thomas Aquinas was a most illustrious member.

Mr. Chesterton tells us that he has written this book in fulfillment of a promise he made after writing his *St. Francis of Assisi*. His purpose is to give a popular sketch of an historical character whom he claims "ought to be more popular." The author maintains that every century has its own particular Saint whom it seeks not from vain motives but as a vital need and necessity. Thomas of Aquin is pictured as the Saint for the twentieth century, for this modern world of ours now realizes that it has neglected reason and needs the stabilizing thought of Thomism to snatch it from the morass of loose thinking into which it has thrown itself.

Mr. Chesterton is cognizant of the great truth that no man can be properly understood if the personal, social, intellectual and educational background of his life be neglected or shrouded in myth. Thomas Aquinas—Prince of Theologians and Philosopher par excellence—was not a dreamy contemplative who sat in his cell and spun out philosophical principles as from a trance. On the contrary he was a keenly observant scholar deeply concerned with the condi-

tions of life and conscious of the people who made up the society in which he lived. Hence his writings are based on facts, not theories. The scope of his interests was remarkable. The same man who lectured on profound philosophical and theological problems wrote an eminently practical book for his dear friend Hugh, King of Cyprus, on the training of the young heir to the throne. Problems of taxation, usury, the treatment of Jews, the building of aqueducts, the requirements of a good citizen—these and countless other problems received thorough and practical treatment from his mighty pen. The author in his own inimitable and delightful style shows the necessity of adding these touches to the picture of St. Thomas Aquinas if we would have a complete portrait of the man and saint as he truly lived.

The book prompts a second and more careful reading and, for those who hitherto have never known St. Thomas, it provides a stimulus for further investigation. We heartily congratulate Sheed & Ward for this splendid volume and earnestly recommend it to all our readers.

J.R.S.

The "Chronicles" of Saint Antoninus: A Study in Historiography. By James Bernard Walker, O.P., Ph.D.. ix-157. The Catholic University of America, Washington, D. C.

The present work is a pioneer in the special field of medieval historiography. Most of us can see little value in medieval "Chronicles" and "Annals," and even the professional historian has gone to them only to find whatever of reliable information may be of use today. These "Chronicles" are judged in the light of present day standards of history writing. Father Walker, however, evaluates the "Chronicles" of Saint Antoninus by the norms and standards of medieval times. He seeks the purpose and method which guided Antoninus in his work. He endeavors to find out how the "Chronicles" met the needs and aspirations of the people for whom they were written. The author gives a short life of Saint Antoninus, briefly discusses the manuscripts and editions of the "Chronicles" and determines the immediate sources of Antoninus' text, thus making it possible to discover any original contributions of Antoninus to history. He examines Antoninus' concept of history and his method in compiling the "Chronicles." He clearly shows that Antoninus, despite his medieval concept of history, was a pioneer in the exercise of critical judgment and contributed to historical study by the order and systematic arrangement of his material.

Father Walker's study amply demonstrates the value of a detailed investigation of medieval historiography, and makes it clear

that when the purpose, aims and interests of the medieval historian are studied, their work shows signs of judgment and discernment. The present study gives every evidence of scholarly research and is thoroughly documented.

A.M.H.

Ways and Crossways. By Paul Claudel. vii-260 pp. Sheed & Ward, New York. \$2.00.

We have here a collection of papers, letters, prefaces to the works of other authors, lectures, and simple meditations. The range of topics is vast, including the Eucharist, Christian Art, the Presence of God, St. Joseph, and Justice. The most interesting among the letters is a collection entitled *Five Unsuccessful Letters*. It is hard to see why they were not successful. Surely their recipient did not resist the clarity of thought, fineness of feeling and warmth of expression that mark them. Perhaps the title indicates the author's consciousness of inadequacy. How can we ever be successful in clothing the doctrines of Creation, Incarnation and Transubstantiation in the rags of human language? In this collection we have the constant return to what seems to be the author's preoccupation. It is the theme of his great production, *The Satin Slipper*—the problem of evil and the omnipotence of God, which brings man by devious routes to the final joy of eternal rest. As M. Claudel tells us, the great desire and impulse of his whole life is towards divine Joy, and his vocation is to lead others to it.

What is the great merit of this work, or of any work of M. Claudel? He gives us the answer himself in a letter on the causes of the decadence of Christian Art. He says: "They may all be summed up in one. It is the divorce whose woeful consummation the past century witnessed between the affirmations of the Faith and those powers of imagination and feeling which belong more eminently to the artist." It is the union of the dogmas of the Catholic Church with the powers of imagination and feeling that make Claudel an artist, a mystic, a beautiful Catholic character. Is there any thing more suggestive or profound than his description of the host as "that coin of eternity, that luminous, clandestine rondure which the priest at every daybreak slips between our lips?" There is dogma in the habiliments of imagery! There is Christian Art! J.M.E.

American Church Law. By Carl Zollman. 578 pp. West Publishing Company, St. Paul, Minn. \$4.00.

Modern non-Catholic philosophers, particularly Materialists, differ widely in treating of the State. To claim a semblance of sanity,

to say nothing of consistency, they must necessarily ignore the Church. Some deny to the State the right of existence, while others hold it to be supreme; still others are too vague to merit attention. In spite of the innovations dignified by bold print within rich bindings, the Catholic Church is old-fashioned enough to remain under the same banner as in the beginning. Her stand is a wise one too, because it is founded on principles which receive their authority from God Himself.

Catholic doctrine teaches that there are but two perfect societies, namely, the Church and the State; each to work in its respective sphere for the good of mankind. The State must work for the peace and happiness of its members by helping them to be virtuous and by providing for their well-being, while the Church shows the way to a supernatural end, or eternal life.

By reason of her purpose and function the Church precedes the State in such a wise that the State may not legislate anything that would impede the Church from fulfilling its duty. However, the Church may not interfere with the State in matters which belong to the State exclusively and have no connection with herself or her mission.

Fortified by Catholic ethics on this question, we are better able to appreciate Professor Zollman's excellent volume on Church Law. From it we are able to gauge the extent of the harmony in legislation that exists between the Church and State and how far the laws of various states are consonant with Canon Law. Likewise, we may review certain test cases which already have been decided by the Supreme Court.

The author of this most useful compendium has handled his matter scholastically and impersonally, withholding all comments on the merits of any particular creed. Professor Zollman is a non-Catholic. His religious convictions have not tinged, in the least, this work of well-spent labor. Let us assure him of the sincere gratitude of students, civic officials, ministers and priests. T.J.S.

The Pope and Christian Education. From the German of Rev. Otto Cohausz, S.J. By Rev. George D. Smith, Ph.D., D.D. v-131 pp. Benziger Brothers, New York. \$0.25.

This little book, written originally for the German people, should prove an aid in impressing upon English-speaking people the absolute necessity of Christian education. The text of Dr. Smith's most recent work follows closely in outline and content the encyclical letter of His Holiness, Pope Pius XI, on the Christian Education of

Youth. Hence the volume is an orderly exposition of the relations, scope, rights and duties of the Church, the family and the State in regard to Christian education. If given the opportunity, true Christian education could and would solve the great majority of the perplexing problems of modern civilization. We heartily recommend *The Pope and Christian Education* to parents and teachers, and all others who are or should be interested in Christian education. J.B.

The Mystery of the Eucharist. By the Rev. A. M. O'Neill, O.P. 157 pp. M. H. Gill and Son, Ltd., Dublin. Price 4/-

First produced in the form of a series of papers in *The Irish Rosary* in preparation for the Eucharistic Congress of 1932, this book is a distinct contribution to Eucharistic literature.

The early chapters deal with the Eucharist as a Sacrament and with its effects. Here one may find sound and clear instruction on the Church's teaching with regard to the Most Blessed Sacrament, as well as material for a rational defense of It. It seems strange, however, that the author, in treating of the content of the Sacrament, did not explain how both the Body and Blood of Christ are present both under the species of bread and under the species of wine. This is a question that often springs up in the minds of many Catholics. Moreover, such an explanation would ward off wrong interpretation of the words of St. Cyril (page 27), and could be made the starting point for a more instructive treatise on the sacrificial character of the Mass.

Considered as a whole, *The Mystery of the Eucharist* is a book which many of the laity might profitably read and which clerics and religious will find handy for instruction and meditation. D.F.A.

From Dante to Jeanne D'Arc, Adventures in Medieval Life and Letters. (*The Science and Culture Series*) By Katherine Brégy. xiii-138 pp. The Bruce Publishing Company, Milwaukee. \$1.75.

The Middle Ages present to most modern minds a period that is kaleidoscopic in its pageantry, ruthless in its loves and hates. From its far from exhausted wealth of material, Miss Brégy has chosen for the themes of her essays legends and characters that have indelibly stamped upon them the spirit of those ages. Briefly but concisely she traces the origin of the legends and with keenness of mind presents a clear insight into the men and women of her choice. The Grail Legend, the Legend of Tristram, so powerfully transcribed in music by the Wagnerian operas, receive a new enchantment as retold by Miss Brégy. Bunyan's *Pilgrim's Progress* has had great influence

on many lives and has established itself as a literary heritage. This allegory, too, is included within the scope of the volume. Dante, Eleanor of Aquitaine, Juliana of Norwich, Jeanne D'Arc—each in turn becomes the subject of a vivid portrayal.

It is the purpose of the Science and Culture Series "to provide the discriminating reader with a Catholic literature expressive of the Catholic tradition of learning, and suffering authoritative and authentic discussions of problems of universal interest." In presenting Miss Brégy's volume of essays to the public it adheres to the high standard set for itself, for the book gives every evidence of assiduous study and painstaking research. Not to every one is given the keen appreciation of the aesthetic qualities of life and literature. To Miss Brégy we are deeply indebted for a book that brings to most of us some of the beauty of those Ages that men are sometimes wont to call Dark.

J.A.S.

Karl Barth and Christian Unity. By Adolf Keller, D.D., LL.D. Translated by Reverend Manfred Manrodt, Th.M. 320 pp. The Macmillan Co., New York. \$2.75.

The principal purpose of the author of this work is to give a sketch of the effects the Barthian Movement is producing on the Churches. In doing this he likewise presents an excellent picture of the actual condition of the Churches. His treatment includes the various forms of Protestantism in Europe and America. His truthful portrait of American Protestantism is a voucher for the correctness of his view of other countries. In the final chapters he treats of the relation of Barthianism to the Catholic Church, the Greek Orthodox Church, the Foreign Missions, and the Ecumenical Movement. This part of the book is invaluable. The author confesses that it is not his aim to expound Barthianism, though he treats its fundamental ideas in a general way.

Barthianism is a prophecy and a theology. Karl Barth is the prophet of the Word of God. He is a reformer, who, unlike his predecessors, attempts to reform the existing Church and not rebel against it. He calls upon the Churches to examine their consciences. His first blow is in the form of a question. "Does the Church find itself in distress, not only with reference to its accidental situations, but in that distress which is 'essential' to it?" This distress is "caused by the recognition of the fact that, during the Reformation 'the crucified Christ was shut out, rejected and condemned by the one Church which then existed.' Christ's crucifixion and rejection is the fundamental conviction of the evangelical church and constitutes its 'dis-

treass.' Only in the form of the Crucified One is Christ the divine life of the Church, and not 'as a mighty organizing principle of an actual elevation of man into the sphere of the divine.' " (p. 292) The reference, of course, is to the Catholic Church. Karl Barth does not recall that the Catholic Church received not only the crucified but also the dismembered body of Christ from the Reformers and that she embraced it and has not ceased to weep over it to this day. Barthianism is also a theology. In general it may be said that Karl Barth's man is the man of Luther, his God the God of Calvin. He insists on the transcendence of God and denies His imminence. He considers the Church's teaching on the analogy of being and of fallen man as the image of God the greatest Christian heresy. To him the Church's function is also transcendent. It is not imminent in social life. He repudiates all social activity on the part of the church. Organization is likewise repugnant to him. What is the value of Barthianism? If it arouses the religious life of the Protestant Churches it will have performed a good service. We can only hope that it will perform whatever task God intends it to accomplish in the world. J.M.E.

Toward The Clerical-Religious Life. By Ralph Damian Goggins, O.P. xii-140 pp. The Bruce Publishing Co., Milwaukee. \$1.50.

"This book is intended as a response to an ever-increasing demand for a one-volume work giving a practical idea of the priestly vocation in general, and its requirements and manner of fulfillment in the Dominican religious life."

Herein we read of God speaking to the soul concerning the Priesthood in general. Then, subjective attitudes of unworthiness and lack of intellectual training are supplanted with encouraging thoughts on Faith, Humility and Docility. The privileges and opportunities in the Order are offered in the light of responsibilities. The reader becomes acquainted with the clerical-religious state, whereby the candidate strives to measure up to the holiness and perfection requisite for a religious, and in which he has an assurance of continuing on in his priesthood to that greater degree of holiness required of the priest. The Dominican must live according to his Vows, Rule and Constitutions to gain those consolations, merits and rewards which culminate in "treasure in heaven." We also read a concise and well-done summary of St. Dominic's "cause" or ideals, along with the foundation, purpose, government and effects of the Order. The sublime Priesthood in the clerical-religious Order of St. Dominic is set forth with the intellectual, physical, spiritual and moral requirements as well as the Church legislation.

We follow the candidate through the Simple Novitiate, his religious Professions of the Vows, his scholastic pursuits and daily routine throughout his entire period of preparation. We follow him up the sacred steps of Tonsure, Minor Orders and Major Orders, into the very sanctuary of the eternal Priesthood. A summary of the post-ordination studies and the Dominican fields of activity concludes the book.

Father Goggins' work helps to fill a long-standing gap in vocational direction. The laity will find in it much information regarding the Dominican Order. P.W.

Thomas More. By Daniel Sargent. 299 pp. Sheed & Ward, New York. \$2.50.

An historical biography, which is at the same time, an erudite study of one of the outstanding characters of Tudor England. The sort of book that raises history above the mere recounting of facts and gives weight to the adage that 'truth is stranger than fiction'—and much more enlightening. It is a book which every Catholic may point to in justifiable pride for it is a loosening of the shackles which, up to the present, have bound much of Medieval History. It is a decided change in the complexion of the period of the Protestant Revolt in England.

Daniel Sargent does not attempt to win the confidence of the reader by the subterfuge of roseate words. He is not concerned so much with the actions of men as with motives. His characters move in the realm of reality. Henry VIII is not a fictitious monster slaying all who crossed his path; rather is he "a spoiled child who did not like to be hurt." Nor is Anne Boleyn a demure maiden resenting the King's attentions. On the contrary, she is rather a scheming and self-willed damsel whose only reason for losing her head was that it lacked consistency. And thus it is with Daniel Sargent's other characters—Wolsey, Luther, Erasmus, Cromwell, Tyndale and that entire galaxy of lights that changed the face of England: all march before us as whole men and not merely as an array of disjunctive individuals.

Thomas More should prove of particular interest to those who follow the trend of present political quackery. More was a statesman and not a politician; were he the latter he could easily have kept his head from off the gallows. . . . He was primarily God's statesman and then England's. This Lord Chancellor of the realm was a man of discernment. He realized his capabilities together with his limitations. His was the happy faculty of tempering Humanism with

sanity; statesmanship with conscience; domestic felicity with business. He placed his "innocent beard" upon the block in defense of a principle, a principle, however, strengthened by faith. More is the "Layman's Saint." He is one of the few men to whom modern statesmen, if such a rarity is yet to be found, may look for guidance.

Our heartiest congratulations to Daniel Sargent for his masterful picture of Henry Tudor. Never have we seen the story of England's split with Rome so succinctly recounted. A.M.V.

My Faith: What Does it Mean to Me? By Dom Hilaire Duesberg, O.S.B. Translated by Ada Lane, M. A. Oxon. xi-274 pp. Benziger Brothers, New York. \$2.00.

The world today is witnessing a spirited and eminently fruitful campaign of Catholic action. Everywhere Catholic laymen in large numbers are rising up and enlisting in a mighty crusade against ignorance and error, the arch-enemies of Truth. The results are most gratifying. There still remains much to be done, however, by way of militant, Catholic action. Staunch, courageous, well-informed laymen are needed to swell the ranks of this crusading army that is laboring so effectively to disseminate sound, Catholic doctrine by every conceivable medium at its disposal. Such laymen must be, above all, well-informed in things Catholic. Not only must they be strong in faith, but they must be so well grounded in the fundamentals of Catholic doctrine that they will be able intelligently to explain it to others; to give reasons for the faith that is in them.

Many, unfortunately, cannot do this. They have kept abreast of the times in matters of secular learning and culture, but have left matters of religion far behind. To such men and women Father Duesberg has directed his message. *My Faith* is a clear, straightforward exposition of the Catholic religion, presented in a way that brings out its intrinsic beauty and inculcates in its readers a greater love for the faith they profess. It treats the Catholic faith as the religion of ritual, of the inner life, of the understanding, of morality, of society, of the individual, and of suffering and care; seven separate and distinct phases which embrace and comprehend all the needs and aspirations of man's spiritual nature. F.D.A.

What Is the Oxford Group? By The Layman With a Notebook. 132 pp. Oxford University Press, New York. \$1.25.

The Oxford Group has been in existence long enough to justify a demand for a concise exposition of its principles. With all that has been printed about it, there is still a woeful lack of adequate

information about precisely what it is based upon. Indeed the absence of any authoritative and certain statement only makes what at first was a suspicion grow into probable certainty that there just isn't any doctrinal foundation for the thing at all. The anonymous author of this readable little volume does not help any in clearing up the curiosity about the fundamentals of Buchmanism. Undoubtedly sincere and burning with zeal to spread the notions which have given him a spiritual rebirth, he presents only a picture of a person intensely inflamed with an emotionalism actuated by the consciousness of sin. Though he speaks of "Absolutes" we are not told what they are; in fact, since "the Oxford Group works with churches of all denominations," we may conclude that some subjective standard is alluded to. Nowhere will the reader find a confident statement concerning a rock-ribbed, immutable and objective body of Christian doctrine which must be believed and acted upon. Yet, though very unsatisfactory as an explanation of the Oxford Group, the book is somewhat interesting as the story of an attempt to gain a spiritual balance.

R.D.R.

The New Jersey Sisters of Charity. By Sister Mary Agnes Sharkey. 3 vols. Longmans, Green and Co., New York. \$12.00.

The United States are blessed in our day with many convent institutions and there is probably no group of persons so highly respected in this country as the Catholic Sisterhoods. From viewing an imposing group of buildings, however, one is not able to appreciate the sacrifices that have made them possible. Frequently, when their history is told, we discover that one frail woman was responsible, under God, for the great benefits that a community is showering on our people.

Sister Mary Agnes has undertaken the telling of such a story. Anyone visiting Convent Station, New Jersey, or hearing that the community whose motherhouse it is numbers 1,750 members would never guess that the moving spirit of the whole enterprise was a humble Sister of Charity, the Foundress of the New Jersey branch and Mother Superior for fifty-six years.

Two of the three volumes of this history are concerned with the life of Mother Mary Xavier Mehegan. For more than half a century the history of Mother Mary was the history of the community. She intended to do great things for God and with His grace she did them. The material evidence of her labors, however, would not constitute her glory, for they meant nothing to her unless they were built and managed in humility and charity. Sister Mary Agnes has told a very

interesting and inspiring story and our only regret is that she was not able to tell more concerning Mother Xavier.

The third volume accounts for each of the missions conducted by the Congregation. All three volumes are substantially and attractively bound and contain many interesting photographs. G.M.L.

New Psychology and Old Religion. By Edward F. Murphy, S.S.J. xiii-260 pp. Benziger Brothers, New York. \$2.50.

Some may object that the author has not distinguished sufficiently between those psychologists who are really worthy of the name, and who, as Doctor Sheen says in the Foreword, "know just enough to fumble dangerous levers with their baby fingers." If this be the criticism, it is rather unjust. Father Murphy distinguishes ably and accurately between the fields of Psychology and Religion, giving generously to the sincere psychologists their meed of praise. He does insist, however, that there must be a limit beyond which any particular discipline, as Psychology, must not go. In the course of the book he makes this limit very clear and definite, principally by outlining the claims of the modern psychologists and refuting them with the facts.

Throughout the book, Father Murphy stresses the fact that many of the facts discovered by psychologists are really a heritage and an essential content of Religious Faith and Morals. But even conceding the fact of discovery, Psychology is helpless without Religion, for Religion provides purpose and sanction without which Psychology cannot achieve true and lasting results.

The book is worthy of the consideration of all who have an unbiased love of truth. The value of true Psychology cannot be denied, nor should we scorn to accept its data. Truth is one and eternal, whatever be its source. The only thing to be feared is half-truth.

Q.S.F.

Some Reflections on Culture and Liberty. By Jacques Maritain. 51 pp. The University of Chicago Press. \$0.50.

The author has a very definite reason for joining culture and liberty. He begins his reflections with the notion of humanism, points out the fact that there is a true and a false humanism. True humanism "assimilates the cultural to the spiritual, and, by this very fact, the essential problem which it must solve is the conquest of liberty: for where the spirit is, there is liberty." (pg. 1) His criticism of modern culture is twofold. First, it is an inversion of ends. Instead of subordinating itself to a supernatural end, culture

sets itself up as an end in itself. Secondly, in its striving for domination over matter, modern culture employs merely external and technological means. Asceticism is no longer the honored means of subduing matter. Artificial regulation of the forces external to man is the only road to the new type of humanity. In discussing freedom, M. Maritain makes a distinction between freedom of choice and terminal freedom, or the freedom of autonomy. Freedom of choice is the root of the world of freedom. "But this metaphysical root must fructify in the psychological and moral orders, we must become in our action what we already are metaphysically, a person;" (pg. 15) a master of oneself, a unified whole. M. Maritain applies this distinction to the spiritual and social orders. He points out two errors in the spiritual order. Some, confounding the two freedoms, place the freedom of autonomy in the freedom of choice, "as if one does not choose except for the sake of not having to choose any more." (pg. 21) The other error is to think that man is to give himself this perfection of freedom. M. Maritain then proceeds to show that this terminal freedom coincides with sanctity, which is the free adhesion of the intellect and will to God and which is consummated in heaven. These distinctions are again employed in an endeavor to reach a correct idea of social relations. At the present time this is perhaps the most significant application of the doctrine of freedom. For to Socialism and Nationalism the personality of the citizen is negligible. It is either a product of society or a victim to its ambitions. For a sane outlook on the problem we must return to the doctrine of Aquinas. As an individual, man is a part of society and should sacrifice himself for the good of the whole, as the hand sacrifices itself for the good of the body. But as a person, man is ordained to God and no society can disrupt this sovereign relation.

M.C.

African Angelus. By C. C. Martindale, S.J. xvi-433 pp. Sheed and Ward, New York. \$2.00.

Even illness does not seem to thwart the literary activity of that tireless English Jesuit, Father Martindale. Disabled by a motor accident, he is prescribed a sojourn in South Africa. This latest work is the result of his observations during the journey. The result of such first-hand information is, naturally, a volume decidedly personal in its tone.

The author does not hesitate to give due credit to those heroic souls—the missionary priests and sisters—who have left all to minister to the needs of others less fortunate. Father Martindale brings

to us some very beautiful pictures of these men and women as they perform their duties and meet overwhelming difficulties.

Of course, no treatment of Africa would be complete without some space being given to the "colored" problem, created by the extensive intermingling of the white and black races. No book, to our knowledge, gives a better or clearer treatise of Africa's interior life, or offers a more logical solution of the racial problem. T.J.S.

Poland: Past and Present. By Stefan Karski. 160 pp. G. P. Putnam's Sons, New York. \$2.00.

Here is an interesting book which gives a very good bird's-eye view of Poland of the past and of the present. The author tells the story of the Polish nation from its early beginning. Under separate headings he treats of her government and politics, land and people, religion, instruction and education, literature, arts and sciences, agriculture, transportation, mining, manufacturing industries and foreign trade, land tenure and agrarian reform, social legislation, army, national and racial minorities, finances and boundaries.

Though the Republic of Poland now possesses only about half of the territory which was rightfully hers before the partition of 1772, she still holds a very important position in European economic and political interests. On the east she is bordered by Russia, on the north by Lithuania and East Prussia, on the west by Germany, and Czecho-Slovakia and on the south by Rumania. In this book are interestingly related Poland's struggles to maintain her independence and to recover it after the partitions by Russia, Germany and Austria.

At the present time when we read and hear so much about the so-called "Polish Corridor," this book will be welcomed by those who are interested in history as it was really lived and not as some would have us believe.

Poland had her Golden Age during the 16th century. Professor H. Grappin of France tells us that "Muret in comparing the two nations which appeared to him the most cultured in Europe, namely Italy and Poland, concluded in favor of the latter." The author shows that the Polish nation, since its release from bondage, is making rapid strides toward that high place which she formerly held among nations.

M.L.N.

Three Novels. By Mrs. Wilfred Ward. viii-1056 pp. Longmans, Green and Co. London, New York, Toronto. \$2.50.

Three Novels contains three stories. The first, *Out of Due Time* is a study of a modern mind at war with itself, and is a story very

much like that of the turbulent de Lamennais, Editor of the 'L'Avenir.' The brilliant Paul d'Etranges seeks a Church more modern and up to the minute in its theological decisions and adaptations of scientific thought. He leaves the Church when Rome condemns his too modern theories. Years later he returns, unlike de Lamennais, having discovered once again the pearl of great price. *One Poor Scruple*, a powerful novel, centers about a scruple which prevents a Catholic woman from marrying a divorced man. The third novel, *The Job Secretary*, printed in more comfortably sized type than the other two, has to do with a novelist who engages a 'job' secretary. The plot of his novel becomes involved, and he finds himself incorporating into his work the suggestions of his secretary. After a time he realizes that his story has become the story of her life. Eventually, his novel effects a reconciliation between the secretary and her husband. A well told tale, this; with an ingenious counterplot.

These three novels are distinctly different from the ordinary run of novels. Here is 'strong meat' instead of 'milk and water.' By that I mean that they do not contain any colorful episodes of physical adventure, but rather deal with the more fundamental things of life: beliefs, and values,—qualities consistently overlooked by the writers of common novels. Behind each of the stories one senses, but cannot describe, a background of deep Catholic culture, learning and gentility. Each of the characters is marked by it.

Whatever may be said of the intrinsic worth of these three novels, they are long and sometimes very slowly moving. The print of the first two novels is small and trying. T.A.M.

The American Catholic Who's Who: 1934-35. 513 pp. Romig & Co., 10457 Gratiot Ave., Detroit. \$3.75 postpaid.

Catholic Action in the United States, although progressing, is rendered less efficient than it might be by a certain lack of unity among all Catholics throughout the country. Individual group action such as we have to-day makes for a certain degree of success, but if we hope to have positive results we must have complete unity of all who are practical members of Christ's Church. The publishers of *The American Catholic Who's Who* have made the initial step in the unification of Catholics in all walks of life, by collecting within the covers of a single volume the names and "vitae" of some six thousand representative Catholics. We thus know the soldiers in our ranks. Using the *Who's Who* as a roster we can now begin to collect

our forces in a practical manner and thus insure concerted effort in the cause of Catholic Action throughout the whole United States.

Naturally, certain errors and defects appear in the volume, but as the newly revised and enlarged biennial editions appear, these defects will be reduced to a minimum. The book is distributed directly by the publishers to reduce the retail cost. The publishers are to be complimented for their efforts in supplying a long-felt need. The volume is serviceably bound and legibly printed by the Abbey Press. W.A.S.

DIGEST OF RECENT BOOKS

From the publishing house of Thomas Y. Crowell Company, New York, we have received the **International Book of Names**, by C. O. Sylvester Mawson. It is a compendium of the more important proper names, places as well as persons, which are frequently mispronounced or misspelled. The author has spared no effort to arrive at accuracy, even to making personal contact with living celebrities for first-hand information. The fact that it already has had a second printing indicates it is being well received. Indispensable for the teacher, litterateur and social correspondent. (\$2.00).

FICTION: Isabel C. Clark, in her latest novel, **Decree Nisi**, presents us with a rather extraordinary episode. Although not precisely concerned with a mixed marriage, it subsequently amounts to the same. Mother Church constantly warns against the inevitable consequences of mixed marriages because experience proves that successful ones are rare. It is discovered quite too late that religion is more vital and necessary for continual marital happiness than the modern mind is ready to admit. *Decree Nisi* is instructive, interesting and delightfully filled with the modern phraseology of England. (Benziger Brothers, New York. \$2.50).

Uncharted Spaces, from the pen of Monica Selwin-Tait, is the story of a conversion and of its effect upon three lives. Anthea Strickland, wife and mother, is pictured as a woman of gentle disposition who, nevertheless, is the dominating influence in the lives of her husband and their son. The characters are skilfully portrayed and the reader has little difficulty in placing himself in the family as a silent member. There he may intimately observe and sympathize with each member of a family in which maternal love vies with duty—only to lose. (Longmans, Green and Co., New York. \$2.00).

Those who have not as yet made the acquaintance of the Duchess Laura have a rare treat in store for them in the pages of **Duchess Laura: Further Days of Her Life**, by Marie Belloc Lowndes, sister of the famous Hilaire. Mrs. Lowndes portrays the Duchess as one of those noble, sweet, sympathetic women to whom lovers are always apt to come with their joys and sorrows. The story is true to life, with a plentiful blending of comedy and pathos, virtue and vice, frivolity and gravity. (Longmans, Green and Co., New York. \$2.00).

Elizabeth Raynor has told in **Not All Saints** a story that will furnish the reader with several hours' interest and suspense. It is the story of Netta Heath who, in securing the position of Paris correspondent to a London fashion paper, little realizes that she is being involved in the activities of an international dope ring. Not a new plot, but cleverly handled. (Longmans, Green and Co., New York. \$2.00).

There is a great need for Catholic stories that have not only an appeal and a good moral tone, but also which are well written. Too much of our modern Catholic literature lacks literary excellence. Vera Marie Tracy, however, in her **Blue Portfolio** has written beautifully, and beautifully Catholic. She has depicted in exquisite style the beauty of Catholic childhood and girlhood. The charm and grace of her style has a touch of Jane Austen. The volume is especially adapted as a gift to a sick one. (Bruce Pub. Co., Milwaukee. \$1.50).

Father Wm. F. Hendrix, S.J., will surely win the hearts of boys of every age with his latest work **That Boy Joe Fox**. He portrays in a vivid manner the adventures of Joe Fox and Harry Brown in the days previous to their entrance at Barchester High. (Benziger Brothers. \$1.25).

RELIGION—DEVOTION—LITURGY: In the field of Apologetics Father Martin J. Scott, S.J., needs no introduction. His latest book **Religious Certainty** deals with three most essential points of the Catholic faith: the existence of God, the Incarnation of Christ and the Church established by Him. Father Scott, having shown that man by his very nature is inclined to religion, concludes quite logically that any religion accepted by him should be rational to be consonant with his nature. This, he proceeds to prove, is true in an eminent degree of the Catholic Church. (P. J. Kenedy & Sons, New York. \$1.50 cloth; \$0.25 paper).

Conversion means any turning or returning to God. That is the idea underlying **Turning to God** by the Rev. Edward M. Betowski. The book has the official sanction of the Cardinal Archbishop of New York and of the Archbishop of San Francisco and is being used by the priests of these dioceses for their sermons during the current liturgical year. The arrangement of the volume is novel, having a blank page to every printed one, calculated to make permanent the thoughts suggested while meditating upon the contents. (P. J. Kenedy & Sons, New York. \$2.00; \$2.15 postpaid).

From the Franciscans comes a little work **Gérard Raymond** depicting the inspiring life of this young boy who never lost sight of the presence of God. Gérard's ideal—to be a saint—in all the strength of the word, to fulfill all the claims that sanctity makes, should be the ideal of every good Catholic. It is a story of love and unstinted devotion to Jesus. Knowing this boy, you will love him. (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J. \$1.25).

Those who are interested in the application of numbers to the Liturgy will find such an application in **The New Interpretation of the Mass**, by Henry Borgmann, C.S.S.R. The author has developed a metrology to which he adapts the Mass. Many interesting analogies are worked out between the Mass and other liturgical functions. The author frankly confesses that the entire system has not yet been worked out, and he hopes that this work will be an incentive to others. (John Murphy Co., Baltimore. \$2.00).

A. M. Scarre has given us an excellent aid to the recitation of the Breviary and Missal in **An Introduction to Liturgical Latin**. The Most Reverend Martin S. Gillet, O.P., Master General of the Dominican Order, in his letter of approbation says: "The Latin Grammar you have sent us . . . appears eminently suited to achieve the end you propose, i.e., to teach the Nuns and Sisters sufficient Latin for the understanding of that portion of the Liturgy which the Church sets before them, chiefly in the Divine Office, so that they may draw from it greater profit for the life of the soul." The book needs no further recommendation. (Bruce Humphries, Inc., Boston. \$2.00).

In a three-volume set entitled **How to Teach the Catechism**, the Rt. Rev. Msgr. Schumacher, M.A., has given a boon for many a teacher of Catechism. The author's method is novel, yet very practical. He has

made a systematized presentation of the lessons contained in the Baltimore Catechism, in correlation with Bible history, Church history, lives of the saints and liturgy. His treatment covers the entire year. The teaching of Religion is not only a very important subject, but also a difficult task. After all, the primary purpose of a Catechism like that of the Baltimore Catechism is to state Catholic doctrine with theological precision. It is left to the teacher to supply detailed explanations and illustrations. This book shows how, and it helps the teacher, to make the Catechism class interesting. (Benziger Brothers, New York. \$2.00 per volume).

In Sacristy and Sanctuary is another very useful and handy manual by the Rev. Wm. A. O'Brien, author of *How to Serve Low Mass*. It contains all the requirements for the correct observance of the liturgical functions. Unwaveringly recommended for every sacristy. Order and detail in preparation will better assist the priest and faithful to honor God through the Liturgy. (Benziger Brothers, New York. \$1.50).

The efforts of the Ecclesiastical Hierarchy to interest the faithful in the present Liturgical Movement have resulted in the appearance of many works on the Mass. These, for the most part, are intended for the adult mind. There has been practically nothing that we could place in the hands of children. At last, Doctor Maria Montessori has ably answered this crying need with her recent book, **The Mass Explained to Children**. Beautifully done is this simple unfolding of the "Mystery of Faith." (Sheed & Ward, New York. \$1.00).

HISTORY: A tribute to the Sainted Doctor, Alphonsus, on the bicentennial of the foundation of his Congregation and the centennial of the beginning of Redemptorist labors in America explains the appearance of **Circular Letters of Redemptorist Generals**. The letters are preceded by a study of the spirit of the Saint and an examination of the concretization of that spirit, the Redemptorist Institute. This book will find welcome among all who are striving to imitate the Redeemer, but it is of special interest to those who labor in the Vineyard. From it will be gleaned a glimpse of the love which prompted the Saint in his quest for souls. (Bruce Pub. Co., Milwaukee. \$2.00).

FOREIGN: A new edition of *Catechisme de la Vie Chretienne, Interieure et Religieuse* by R. P. Meynard, O.P., has been prepared by R. P. Lehu, O.P. This new edition differs from the original in very few places which are clearly indicated. As a fundamental treatise in ascetics it is invaluable. The author proceeds by way of question and answer. Answers which need clarification are followed by more questions which bring out the complete doctrine. The introductory chapters are on the christian and interior life. The principal part of the work deals with the religious life, the vows, virtues and practices of piety. (P. Lethielleux, Paris. 12 fr.).

A very comprehensive work of St. Peter Canisius on the Virgin Mother of God has been condensed into a 229-page volume by Father Peter Vogt, S.J. The title of the work *Mariae Sacrosanctae et Deiparae Virginis Vita* is sufficient guarantee of its excellence. It contains much material for sermons and meditations and will prove especially useful to those priests who for lack of time are unable to consult more voluminous works. (Marietti, Torino. L. 7, 50).

PAMPHLETS: **Confession is a Joy**. Most everyone has noticed the reaction as Father in the pulpit pauses a moment and says, "let me tell you a story." Such is the effect of this little booklet. It is modern in the best sense of the word. **The Call to Catholic Action** is a very terse and pointed treatment of this frequently misunderstood movement. **Our Lady's Assumption** accomplishes a double purpose. It is a portrayal of Mary's death, burial and Assumption and, at the same time, an explanation of the Cath-

olic attitude towards death. All three pamphlets are the work of Daniel A. Lord, S.J. In **Frida**, Thomas B. Cretwood, S.J., recounts the story of a simple soul's quest of truth. (The Queen's Work, St. Louis, Mo. \$0.10 each). **Tips on Temptation**, by Benjamin R. Fulkerson, S.J., treats a difficult subject in a very satisfactory manner. It is recommended especially to adolescents. (The Queen's Work, St. Louis, \$0.05). Aloysius J. Hogan, S.J., expresses his conviction in **Economic Recovery** that all our efforts for the success of the "New Deal" will be futile unless we can put a Christian soul into it by Christianizing and Catholicizing America. (The America Press, New York. \$0.05). A powerful little treatise on one of the most beautiful and strongest loves the world has known, that of Mary Magdalen for her Redeemer, is the theme of **Madness of Magdalen** by Edward Lodge Curran, President of the International Catholic Truth Society. **The Conversion of an Episcopal Nun**, by Cecelia M. Hatfield, is not controversial. Episcopal nuns are revealed as earnest, holy women serving God in accord with the lights He has given them. It is a tribute to Dominican Tertiaries. The subject of the booklet became a Tertiary following upon her reception into the Church. (International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y. \$0.05).

BOOKS RECEIVED: **Sonny**, by Stephen M. Johnson (Benziger Brothers, New York, \$1.50; **Maureen O'Day**, by Ruth Irma Low (Benziger Brothers, New York, \$1.00); **Aids to Catholic Action** (National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C. \$0.25); **Parent-Educator Series**, Volume III (St. Anthony's Guild, Franciscan Monastery, Paterson, N. J., \$0.50); **Franciscan Studies**, by Theodore Roemer, O.M.Cap., Ph.D. (Joseph F. Wagner, Inc., New York); **The Alpha Individual Arithmetics**, Book Seven, Part II (Ginn and Company, Boston, \$0.48). From Samuel French, New York: **The Return of Mr. Benjamin**, by Marion Short; **This Too, Too Solid Flesh**, by Esther L. Cooper and Elizabeth Fuller; **Summer Holiday**, by Harry Greenwood Grover; **The New Bride**, by Lois Howell; **Heroic Treatment**, by Harriet Ford; **What Grandmothers Know**, by John Lewis Brumm; **The Idea Shoots**, by Edward Holden; **Cupid Throws a Monkeywrench**, by Marion Short; **The Ninth Day**, by Eve Bretherton; **The Boat Builders**, by George Henry Trader (each \$0.30); **Across the Jordan**, by Ernest Howard Culbertson; **The Home of the Free**, by Elmer Rice; **Photograph Reveries**, by Nell Griffith Wilson; **Table D'Hotes and A La Cartes**, by John Kirkpatrick; **Three Plays Without Words**, by Elmer Rice; **Our Lean Years**, by Fred Eastman; **Sentience**, by Alice Gerstenberg; **Color in Court**, by Ernest Howard Culbertson; **The Terrible Meek**, by Charles Rann Kennedy; **Tidings of Joy**, by Elizabeth McFadden (each \$0.35); **Billboard**, by Rebacca Van Hamm Dale; **Billy Greybeard**, by Helen E. Megahan; **Headliners for School Assembly**, by Katherine Kester; **The Comic Supplement**, by Wilbur Braun; **A Dash of Vanity**, by Eve Bretherton; **Three Taps at Twelve**, by Allen Saunders; **The Greatest Good**, by Wilbur Braun; **The Tinder Box**, by Katherine Williams; **Call Me Mike**, by James Reach and Tom Taggart; **Look Who's Here!** by Charles George; **The Gay Co-Eds**, by Marie Doran; **Moonlight and Honeysuckle**, by Lula Vollmer (each \$0.50); **The Tavern**, by George M. Cohan; **Come Easy**, by Felicia Metcalfe; **Connie Goes Home**, by Edward Childs Carpenter; **The Return of Peter Grimm**, by David Belasco (each \$0.75); **Peppy Monologues**, by Mary Moncure Parker; **Play-Readings**, by Louise M. Frankenstein; **One Sunday Afternoon**, by James Hagan (each \$1.50); **Short Plays from American History and Literature: Volume III**, by Olive M. Price (\$1.75); **The School for Husbands**, by Arthur Guiterman and Lawrence Langner (\$2.00).



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend sincere sympathy and prayers to Bro. Patrick Roney, O.P., on the death of his father; to the Rev. T. G. Kinsella, O.P., the Rev. A. B. Dionne, O.P., and Bro. Bonaventure Sauro, O.P., on the death of their mothers; and to Rev. J. B. Hegarty, O.P., the Rev. C. H. McKenna, O.P., and Bro. Raymond Dillon, O.P., on the death of their sisters.

From March 3 to 7, a pilgrimage composed of Dominican Fathers, Sisters and members of the Third Order from the United States attended the International Congress of the Third Order of St. Dominic in Rome. The following Fathers accompanied the pilgrimage: the Very Rev. J. B. Walsh, O.P., the Very Rev. W. P. McIntyre, O.P., the Very Rev. L. P. Johannsen, O.P., the Very Rev. F. H. Dugan, O.P., the Very Rev. P. R. Carroll, O.P., the Rev. P. M. McDermott, O.P., the Rev. W. A. Marchant, O.P., the Rev. J. R. Dooley, O.P., the Rev. E. L. Spence, O.P., the Rev. J. A. Nowlen, O.P., the Rev. L. E. Hughes, O.P., and the Rev. J. B. Logan, O.P. The pilgrimage included a tour of St. Dominic's Country in southern France and a visit to his tomb at Bologna, as well as other points of interest such as Lourdes, Nevers and Paris.

The Rev. P. C. Perrotta, O.P., read a paper on "John Baptist Vico and the Philosophy of History" at the meeting of the American Catholic Historical Association, held in Pittsburgh, Pa., December 28 and 29, 1933. The American Catholic Philosophical Association met concurrently with this association. The sessions were also attended by the Rev. G. B. Stratemeier, O.P., and the Rev. W. H. Kane, O.P.

The Rev. B. B. Myers, O.P., attended the Catholic Educational Convention at Notre Dame University, December 28 and 29, 1933.

At the invitation of the Rev. Louis Vaeth, Director of the Propagation of the Faith in the Archdiocese of Baltimore, the Rev. R. E. Brennan, O.P., presented, to the Carroll Club at Levering Hall, Johns Hopkins University, Baltimore, Md., at 3 p. m. on Sunday, November 19, 1933, a lecture entitled: "China's Cultural Salvation." Father Brennan was a guest at the University of Doctor Herzfeld, Professor in the Department of Physics.

The Rev. T. A. K. Reilly, O.P., during the last quarter conducted a parish mission at St. Dominic's Church and preached at the closing exercises of Forty Hours at the Cathedral, Denver, Colo. On Christmas Day he sang High Mass and preached at the Vicar General's residence, Laramie, Wyo., Church of St. Lawrence O'Toole.

The Rev. C. A. Drexelius, O.P., preached a Retreat for the members of the Third Order at Buffalo, N. Y.

At St. Patrick's Church, Columbus, Ohio, the Rev. E. C. McEniry, O.P., will preach the sermon at the ten o'clock Mass on the Sundays of Lent. The Rev. C. W. Sadlier, O.P., will preach the Wednesday evening sermons and the Rev. A. A. Sibila, O.P., will preach the Sunday evening sermons during Lent.

On Jan. 28, Bro. Mark Egan, O.P., was elected President of the Chapter of the Catholic Students' Mission Crusade at the Dominican House of Studies, Washington, D. C. Bro. Lawrence Hunt, O.P., was elected Vice-President, and Bro. Jordan Dwyer, O.P., was elected Secretary. Bro. Ambrose Sullivan, O.P., was elected Delegate to the Catholic University Conference of the Catholic Students' Mission Crusade.

The Dominican Mission booth at the Bishop Dunn Memorial Exposition held at the Hotel Commodore, New York City, from January 15 to 21, was one of the most attractive exhibits and occasioned hundreds of favorable comments from the visitors.

The Fathers at Saint Joseph's Priory, Somerset, Ohio, are preaching Lenten Courses at the following churches:

St. Joseph's Church, Somerset, Ohio.
 Holy Trinity Church, Somerset, Ohio.
 St. Rose Church, New Lexington, Ohio.
 St. John's Church, Logan, Ohio.
 St. Mary's Church, Bremen, Ohio.
 St. Philip Neri Church, Murray City, Ohio.
 St. Augustine's Church, New Straitsville, Ohio.
 St. Mary's Church, Lancaster, Ohio.
 St. Thomas Church, Braddock, Pa.

On January 15, 1934, the feast of Bl. Francis Capillas, O.P., the proto-martyr of China, a Solemn Mass for our missions was celebrated at the Dominican House of Studies, Washington, D. C.

The Rev. A. P. Regan, O.P., preached a three-day Retreat for members of the Holy Name Society at St. Ann's Church, Dresden, Ohio.

The Very Rev. W. P. McIntyre, O.P., formed a Chapter of Dominican Tertiaries at St. Vincent Ferrer's Church, River Forest, Ill.

The Fathers of the Eastern Mission Band had the following engagements for Winter and Lent:

The Rev. J. L. Finnerty, O.P., the Rev. J. E. O'Hearn, O.P., and the Rev. T. D. Gilligan, O.P., at St. Gregory's Church, New York City.

The Rev. W. R. Bonniwell, O.P., the Rev. H. H. Welsh, O.P., the Rev. T. M. O'Connor, O.P., the Rev. W. P. Doane, O.P., and the Rev. H. C. Boyd, O.P., at Holy Name, Bowery.

The Very Rev. J. H. Healy, O.P., the Very Rev. J. A. Mackin, O.P., and the Rev. C. M. Mulvey, O.P., at St. Monica's Church, Philadelphia.

The Rev. V. R. Burnell, O.P., the Rev. W. P. Doane, O.P., the Rev. A. C. Haverty, O.P., and the Rev. T. M. O'Connor, O.P., at the Ascension Church, Philadelphia.

The Rev. F. O'Neil, O.P., the Rev. J. D. Walsh, O.P., and the Rev. A. M. McCabe, O.P., at St. Antoninus Church, Newark, N. J.

The Rev. E. A. Martin, O.P., the Rev. J. B. Hughes, O.P., the Rev. T. H. Sullivan, O.P., at St. Vincent Ferrer's Church, New York City.

The Rev. W. C. Kelly, O.P., a Novena at Syracuse, N. Y.

The Rev. H. C. Boyd, O. P., a Novena at Camden, N. J.

The Rev. T. M. O'Connor, O. P., at St. Malachy's Church, Philadelphia.

The Rev. J. L. Finnerty, O. P., the Rev. G. D. Morris, O. P., the Rev. W. C. Kelly, O. P., and the Rev. W. P. Doane, O. P., at Our Lady of Mercy Church, New York City.

The Rev. J. L. Finnerty, O. P., and the Rev. G. D. Morris, O. P., a children's Mission at Our Lady of Mercy Church, New York City.

The Rev. V. R. Burnell, O. P., and the Rev. W. R. Bonniwell, O. P., at St. Matthew's Church, Washington, D. C.

The Very Rev. J. A. Mackin, O. P., the Rev. C. M. Mulvey, O. P., and the Rev. H. C. Boyd, O. P., at St. Mary's Church, New London, Conn.

The Rev. E. A. Martin, O. P., the Rev. F. O'Neill, O. P., the Rev. H. H. Welsh, O. P., and the Rev. T. D. Gilligan, O. P., at St. Luke's Church, New York City.

The Rev. J. E. O'Hearn, O. P., the Rev. J. D. Walsh, O. P., and the Rev. T. H. Sullivan, O. P., at St. Monica's Church, New York City.

The Rev. E. J. O'Toole, O. P., and the Very Rev. P. A. Maher, O. P., at the Church of the Blessed Sacrament, New York City.

The Rev. J. J. Durkin, O. P., at St. Nicholas' Church, Brooklyn, N. Y.

The Rev. A. C. Haverty, O. P., at St. James' Church, Jamestown, N. Y.

The Rev. T. M. O'Connor, O. P., at St. Malachy's Church, Philadelphia.

The Rev. J. B. Hughes, O. P., and the Rev. A. M. McCabe, O. P., at St. Francis Xavier Church, Waterbury, Conn.

The Very Rev. J. H. Healy, O. P., the Rev. A. C. Haverty, O. P., and the Rev. T. M. O'Connor, O. P., at the Church of the Visitation, Brooklyn, N. Y.

The Rev. J. J. Durkin, O. P., at St. Rocco's Church, Brooklyn, N. Y.

The Very Rev. J. A. Mackin, O. P., and the Rev. J. L. Finnerty, O. P., at St. Patrick's Church, New York City.

The Rev. H. C. Boyd, O. P., at the Church of the Holy Family, New York City.

The Rev. J. B. Hughes, O. P., and the Rev. W. R. Bonniwell, O. P., at the Church of Our Lady Queen of Martyrs, New York City.

The Rev. W. P. Doane, O. P., and the Rev. W. C. Kelly, O. P., at St. William's Church, East Pittsburgh, Pa.

The Rev. E. J. O'Toole, O. P., and the Rev. G. D. Morris, O. P., at Corpus Christi Church, Rochester, N. Y.

The Rev. J. J. Durkin, O. P., and the Very Rev. P. A. Maher, O. P., at St. Anthony's Church, New York City.

The Very Rev. J. A. Mackin, O. P., and the Rev. T. H. Sullivan, O. P., at the Church of Our Lady of Pompeii, New York City.

The Rev. W. R. Bonniwell, O. P., and the Rev. C. M. Mulvey, O. P., at St. Raymond's Church, Providence, R. I.

The Rev. J. L. Finnerty, O. P., and the Rev. A. M. McCabe, O. P., at St. Katherine's Church, Baltimore, Md.

The Rev. W. R. Bonniwell, O. P., at St. Anthony's Church, Silver Lake, N. J.

The Rev. H. C. Boyd, O. P., at St. Joseph's Church, Brooklyn, N. Y.

The Rev. W. P. Doane, O. P., at St. Lucy's Church, Newark, N. J.

The Rev. T. D. Gilligan, O. P., at St. Ann's Church, Hoboken, N. J.

The Very Rev. J. A. Mackin, O. P., at the Church of the Most Holy Crucifix, New York City.

The Rev. G. D. Morris, O. P., at the Church of Mount Carmel, Waterbury, Conn.

The Rev. F. O'Neill, O. P., at St. Joseph's Church, Lodi, N. J.

The Rev. C. M. Mulvey, O. P., at the Church of Our Holy Redeemer, Rochester, N. Y.

The Rev. E. J. O'Toole, O. P., at the Church of St. John the Evangelist, Rochester, N. Y.

Since the formation of the new Mission Band in the south under the direction of the Rev. L. A. Smith, O.P., with its headquarters at Holy Rosary Church, Houston, Texas, the former Southern Mission Band is now known as the Central Mission Band. It is under the direction of the Rev. W. D. Sullivan, O.P., with headquarters at St. Louis Bertrand's Priory, Louisville, Ky.

The Rev. J. C. Connolly, O.P., and the Rev. J. C. McDonough, O.P., have been assigned to the Central Mission Band. They are stationed at St. Louis Bertrand's Priory, Louisville, Ky.

During Lent, Missions were conducted by the following Fathers of the Central Mission Band:

The Rev. W. D. Sullivan, O.P., and the Rev. J. C. Connolly, O.P., at St. Patrick's Church, Cleveland, Ohio.

The Rev. T. J. Treacy, O.P., and the Rev. J. C. McDonough, O.P., at the Church of the Assumption, Cincinnati, Ohio.

The Rev. V. F. Kienberger, O.P., at the Cathedral of the Assumption, Louisville, Ky.

The Rev. B. J. Johannsen, O.P., and the Rev. J. F. McCadden, O.P., at St. Joseph's Church, Huntington, W. Va.

The Rev. W. D. Sullivan, O.P., the Very Rev. R. P. Cahill, O.P., and the Rev. V. F. Kienberger, O.P., at St. Rose Church, Detroit, Michigan.

The Rev. T. J. Treacy, O.P., and the Rev. B. J. Johannsen, O.P., at St. Wendelin Church, Fostoria, Ohio.

The Rev. W. D. Sullivan, O.P., and the Rev. V. F. Kienberger, O.P., at St. Gabriel's Church, Detroit, Mich.

The Rev. V. F. Kienberger, O.P., at Sacred Heart Church, Grosse Ile, Mich.

The Rev. B. J. Johannsen, O.P., at St. Bernard's Church, Rockport, Ind.

The following assignments were also filled by the Fathers of the Central Mission Band:

A Triduum in honor of St. Patrick was preached at St. Patrick's Church, Wyandotte, Mich., by the Rev. V. F. Kienberger, O.P.

A Triduum in honor of the Holy Name was preached at St. Louis Bertrand's Church, Louisville, Ky., by the Rev. W. D. Sullivan, O.P.

A Novena in honor of Our Lady of Lourdes was given at St. Joseph's Church, Grand Rapids, Mich., by the Rev. V. F. Kienberger, O.P.

A Lenten Course was conducted at St. Joseph's Church, Huntington, W. Va., by the Rev. J. C. McDonough, O.P.

A Retreat was preached at Holy Rosary Academy, Louisville, Ky., by the Rev. J. C. Connolly, O.P.

A Retreat was conducted at St. Catherine's Academy, at St. Catherine, Ky., by the Rev. J. C. McDonough, O.P.

Tre Ore Devotions were conducted at St. Catherine's Church, Detroit, Mich., by the Rev. W. D. Sullivan, O.P.

At St. Rose Church, Detroit, Mich., by the Rev. T. J. Treacy, O.P.

At St. Louis Bertrand's Church, Louisville, Ky., by the Rev. V. F. Kienberger, O.P.

At St. Patrick's Church, Wyandotte, Mich., by the Rev. B. J. Johannsen, O.P.

The Fathers of the Dominican House of Studies, River Forest, Ill., had the following assignments:

The Very Rev. J. L. Callahan, O.P., preached a Lenten Course at St. James' Church, Maywood, Ill.; and preached a course of sermons at St.

Clara's Church, Chicago, Ill., entitled: "Problems of Modern Life."

The Rev. R. D. Goggins, O.P., preached a retreat to the Sisters of Mercy at St. Thomas the Apostle Convent, Chicago, Ill.

The Rev. A. M. Driscoll, O.P., gave a Lenten Course at St. Vincent Ferrer's Church, River Forest, Ill.

Engagements of the Southern Mission Band during December, January, February and March:

Missions:

At St. Patrick's Church, New Orleans, La.

At Holy Rosary Church, Galveston, Texas.

At St. Patrick's Church, Lufkin, Texas.

At St. Peter Claver's Church, New Orleans, La.

At the Church of Our Lady of Mercy, Houston, Texas.

At St. Patrick's Church, Houston, Texas.

Novena:

At the Church of Our Lady of Lourdes, New Orleans, La.

Retreats:

At McGill Institute, Mobile, Ala.

At St. Joseph's Training School, Houston, Texas.

At St. Agnes Academy, Houston, Texas.

At the Dominican Novitiate, Houston, Texas.

Lenten Course:

At the Church of All Saints, Houston, Texas.

Forty Hours:

At the Church of the Immaculate Conception, Tyler, Texas.

Holy Week Services:

At Holy Rosary Church, Houston, Texas.

At St. Anthony's Church, New Orleans, La.

At the Church of the Immaculate Conception, Tyler, Texas.

At the Church of All Saints, Houston, Texas.

Missions during Winter and Lent were preached by the following Fathers of the Western Mission Band:

The Rev. L. L. Farrell, O.P., and the Rev. R. F. Larpenteur, O.P., at St. Bernardine's Church, Forest Park, Ill.

The Rev. W. J. Olsen, O.P., at Holy Cross Mission, North Desplaines Street, Chicago, Ill.

The Rev. W. J. Olsen, O.P., and the Rev. T. D. Gilligan, O.P., at St. James' Church, Maywood, Ill.

The Rev. G. B. Neitzey, O.P., and the Rev. L. M. Shea, O.P., at St. Thomas of Canterbury Church, Chicago, Ill.

The Rev. J. B. Hegarty, O.P., and the Rev. F. D. Newman, O.P., at St. Matthew's Church, Chicago, Ill.

The Rev. F. L. Vander Heyden, O.P., the Rev. W. J. Olson, O.P., the Rev. A. C. Therres, O.P., and the Rev. H. A. Kelly, O.P., at the Church of Our Lady of Sorrows, Chicago, Ill.

The Rev. L. L. Farrell, O.P., and the Rev. R. F. Larpenteur, O.P., at St. Stephen's Church, Minneapolis, Minn.

The Rev. H. L. Martin, O.P., and the Rev. W. J. Olson, O.P., at Holy Angels' Church, Chicago, Ill.

The Rev. F. D. Newman, O.P., and the Rev. G. B. Neitzey, O.P., at St. Edmund's Church, Oak Park, Ill.

The Rev. J. B. Hegarty, O.P., and the Rev. L. M. Shea, O.P., at St. Mary's Church, Joliet, Ill.

The Rev. W. J. Olson, O.P., at St. Pius' Church, Chicago, Ill.

The Rev. T. D. Gilligan, O.P., at St. Bonaventure's Church, Chicago, Ill.

The Very Rev. S. R. Brockbank, O.P., and the Rev. L. L. Farrell, O.P., at St. Finnbarr's Church, Chicago, Ill.

The Rev. D. A. Wynn, O.P., at Holy Family Church, North Chicago, Ill.

The Rev. R. D. Goggins, O.P., the Rev. T. D. Gilligan, O.P. (second week), the Rev. J. B. Hegarty, O.P., and the Rev. T. D. Gilligan, O.P., at the Church of St. Barbara, Brookfield, Ill.

The Rev. R. F. Larpenteur, O.P., and the Rev. F. L. Vander Heyden, O.P., at the Church of St. Anthony of Padua, Minneapolis, Minn.

The Rev. W. J. Olson, O.P., at Holy Rosary Church, Chicago, Ill.

The Rev. F. D. Newman, O.P., and the Rev. L. M. Shea, O.P., at St. Joseph's Church, Granite City, Ill.

The Rev. G. B. Neitzey, O.P., will give a Mission for Non-Catholics at the Church of Our Lady of Sorrows, Chicago, Ill., during the week of March 18.

Novenas were conducted by the Fathers of the Western Mission Band at:

St. Pius' Church, Chicago, Ill., in honor of St. Jude, by the Rev. G. B. Neitzey, O.P., and the Rev. R. E. Kavanah, O.P.

The Church of the Annunciation, Green Bay, Wis., by the Rev. L. L. Farrell, O.P.

The Fathers of the Western Mission Band conducted the following Retreats:

The Rev. G. B. Neitzey, O.P., for the students of Trinity High School, River Forest, Ill.

The Rev. H. L. Martin, O.P., at St. Blase Church, Argo, Ill.

The Rev. G. B. Neitzey, O.P., for the students of Edgewood High School, Madison, Wis.

The Fathers of the Western Mission Band have the following engagements for Holy Week and Easter Sunday:

Tre Ore Devotions, Good Friday, and Sermon, Easter Sunday, the Rev. G. B. Neitzey, O.P., at St. Leonard's Church, Berwyn, Ill.

Tre Ore Devotions, the Rev. F. L. Vander Heyden, O.P., at Holy Rosary Church, Minneapolis, Minn.

Tre Ore Devotions, and Confessions, Holy Saturday, Rev. W. J. Olson, O.P., at St. Mary's Church, Joliet, Ill.

Tre Ore Devotions, the Rev. L. M. Shea, O.P., at St. Peter's Church, Memphis, Tenn.

Sermon, Holy Thursday and Good Friday evenings, the Rev. T. D. Gilligan, O.P., at St. Ida's Church, Chicago, Ill.

Tre Ore Devotions, and Confessions, Holy Saturday, the Rev. L. L. Farrell, O.P., at St. Dominic's Church, Youngstown, Ohio.

Parish Retreat, Holy Thursday Sermon, Tre Ore Devotions, and Easter Sunday Sermon, the Rev. A. C. Therres, O.P., at the Church of the Blessed Sacrament, Madison, Wis.

Tre Ore Devotions, Confessions, Holy Saturday, and Sermon, Easter Sunday, the Rev. F. D. Newman, O.P., at St. Joseph's Church, Granite City, Ill.

Bro. Joseph Piché, Tertiary, formerly chef for the aspirants to the Dominican Order at Guzman Hall, Providence College, Providence, R. I., died recently at Woonsocket, R. I.

The Rev. N. M. O'Connell, O.P., is giving the Wednesday evening Lenten sermons at St. Aloysius Church, Columbus, Ohio.

The Rev. C. G. Moore, O.P., conducted the services for Dominican Third Order Day, at Rosary Shrine, Summit, N. J., on February 18.

The Rev. Urban Nagle, O.P., was guest speaker at a meeting of members of the Newman Club of George Washington University, Sunday, February 11. The subject of his address was "Vision of a New Catholic Drama."

On Monday, February 12, the Rev. P. P. Reilly, O.P., gave a talk on "Foreign Missions" to the Aquinas Mothers' Club at Aquinas High School, Columbus, Ohio.

February 13, Bro. Vincent McEachen, O.P., received tonsure and Minor Orders at the National Shrine of the Immaculate Conception, Washington, D. C.

During the latter part of January a commission on retreats consisting of the Very Rev. M. L. Heagen, O.P., the Very Rev. A. L. McMahon, O.P., the Rev. W. R. Bonniwell, O.P., the Rev. G. B. Stratemeier, O.P., and the Rev. C. A. Drexelius, O.P., met at the Dominican House of Studies, Washington, D. C.

The Very Rev. Justin McManus, O.P., has been reelected Prior of the Immaculate Conception Priory, Dominican House of Studies, Washington, D. C.

On February 17 the annual Educational Meeting of the Province met at the Dominican House of Studies, Washington, D. C.

The Rev. A. M. McLoughlin, O.P., has been assigned to the Dominican House of Studies, Washington, D. C., as professor of Dogmatic Theology.

The Fathers of the Dominican House of Studies, Washington, D. C., are preaching Lenten courses in the following churches:

Sacred Heart Church, Jersey City, N. J., on Wednesdays, the Very Rev. Justin McManus, O.P., and at Sacred Heart Shrine, Mount Washington, Maryland, on Sundays.

St. Stephen's Church, Philadelphia, Pa., on Wednesdays, the Very Rev. E. G. Fitzgerald, O.P.

At the Cathedral in Baltimore on Sundays, the Rev. Ignatius Smith, O.P., and Sacred Heart Church, Washington, D. C., on Tuesdays and Wednesdays.

St. Dominic's Church, Washington, D.C., on Wednesdays, the Very Rev. R. V. Walker, O.P.

At the Soldier's Home, Washington, D. C., on Fridays, the Rev. G. B. Stratemeier, O.P.

At St. Mary's Church, West Great Falls, Va., the Rev. R. P. Nuttall, O.P.

The Ore Devotions on Good Friday will be given by the following Fathers of the Dominican House of Studies, Washington, D.C.:

Very Rev. Justin McManus, O.P., at St. George's Church, Patterson, N. J.

Rev. Ignatius Smith, O.P., at the Cathedral, Baltimore, Md.

Rev. J. S. Considine, O.P., at Holy Name Church, Philadelphia, Pa.

The Lenten course for the students of the Catholic University of America will be preached at the National Shrine of the Immaculate Conception, Washington, D. C., by the following Fathers of the Dominican House of Studies, Washington, D. C.:

The Rev. C. A. Hannon, O.P., the Rev. A. C. Sheehan, O.P., the Rev. C. V. Fennell, O.P., the Rev. J. V. Williams, O.P., the Rev. W. R. Clark, O. P., and the Rev. E. I. Masterson, O.P.

The Rev. L. M. O'Leary preached a Lenten sermon at St. Joseph's Church, Washington, D. C., on the evening of Ash Wednesday.

With this issue, the new staff undertakes the editing of DOMINICANA. During the past year this Quarterly has been published under the management of the following: Bro. Edmund Marr, O.P., Editor; Bro. Augustine McKeon, O.P., Associate Editor; Bro. Donald Reilly, O.P., Literary Editor; Bro. Jerome Barth, O.P., Chronicler for the First Order; Bro. Alexius Simones, O.P., Chronicler for Dominican Sisterhoods; Bro. Hilary Neal, O.P., Business Manager; Bro. Anselm Vitie, O.P., and Bro. Luke Devine, O.P., Circulation Managers. A word of commendation is due Bro. Andrew Kavanaugh, O.P., for his splendid work in the compilation and preparation of the 1934 edition of the DOMINICAN CALENDAR OF FEASTS AND INDULGENCES.

The staff of the DOMINICANA for the coming year is composed of Bro. Clement Della Penta, O.P., Editor; Bro. Mark Egan, O.P., Associate Editor; Bro. Bernard Sheridan, O.P., Literary Editor; Bro. Aquinas Hinnebusch, O.P., Cloister Chronicler; Bro. Damian Schneider, O.P., Chronicler for the Dominican Sisterhoods; Bro. Pius Alger, O.P., Business Manager; Bros. Francis Nash, O.P., and Louis Scheerer, O.P., Circulation Managers; Bro. Leo Novacki, O.P., Editor of Dominican Calendar for 1935.

SISTERS' CHRONICLE

St. Joseph's College and Academy, Adrian, Mich.

Twenty-five young women were clothed in the habit at the reception ceremonies on December 27, 1933, over which His Excellency, the Most Reverend Michael James Gallagher, D.D., Bishop of Detroit, presided. Solemn Mass according to the Dominican rite was celebrated by the Rev. Alfred T. Bachand, O.P., assisted by the Rev. Nicholas M. Walsh, O.P., and the Rev. John S. Kennedy, O.P., all of Fenwick High School, Oak Park, Illinois. Five acolytes from St. Dominic's parish, Detroit, acted as servers and a most impressive sermon was preached by the Rev. Martin Foley, O.P., pastor of St. Dominic's, Detroit. The Right Reverend Monsignor John M. Doyle, Chancellor of the Diocese and a large number of priests representing the Dioceses of Detroit, Chicago, Toledo, Cleveland, and Fort Wayne were present in the sanctuary.

Monsignor John M. Doyle and four other priests celebrated the Silver Jubilee of their ordination to the holy priesthood at St. Joseph's College and Academy, January 6. The Rev. J. Dowdle, Grosse Pointe, the Rev. T. R. Carey, Ann Arbor, the Rev. A. Dean, Toledo, and the Rev. J. Merickel, Freemont, were the other jubilarians. Solemn Mass was sung by Father Dowdle, with Father Dean as Deacon and Father Merickel as Subdeacon. The Rev. James Cahalan, chaplain, was Master of Ceremonies. Chaplains to Monsignor Doyle were Father Carey and Father P. J. Jordan. The Rev. A. Philbin of Blissfield, the Rev. J. P. Stack of Grosse Pointe,

and the Rev. A. C. Schneider of Adrian were present in the sanctuary. An especially fine contribution to the festivities was made by the boys' choir from St. Paul's School, Grosse Pointe, who sang the Mass and Benediction of the Blessed Sacrament. Later in the afternoon the boys entertained with a program of carols. The choir was trained and directed by Miss Margaret Leddy of the Pius X School of Liturgical Music, New York City. Miss Eileen Monahan was accompanist.

To commemorate the first anniversary of the death of the Rev. Mother M. Augustine and the tenth anniversary of the Rev. Mother M. Camilla, a Solemn Mass was sung in the Sisters' Chapel on January 6. The Rev. Maurice Walsh, Battle Creek, brother of Mother M. Augustine, was the celebrant, the Rev. James Cahalan was deacon and the Rev. V. R. Hughes, O.P., was subdeacon.

The Sisters of St. Dominic, Adrian, Michigan are in charge of the Bishop Muldoon High School, Rockford, Illinois.

A Solemn Pontifical Requiem Mass was celebrated in the Muldoon Chapel by the Most Reverend Edward F. Hoban, on the occasion of the joint anniversaries of Mother Mary Camilla, O.P., and Mother Mary Augustine, O.P. Assisting Bishop Hoban as arch-priest was the Rev. C. Ford, O.S.A.; as deacon the Rev. Thomas Coakley; and as subdeacon the Rev. Raymond Gordon. The Rev. Francis J. Conron acted as Master of Ceremonies, and the Rev. John Blake and the Rev. J. Murphy as deacons to the Bishop. In attendance were the Right Reverend Monsignor J. P. McGuire, the Rev. Leo Binz, a number of the Rockford clergy, Mother Mary Gerald, O.P., Sister Mary Immaculate, O.P., of Adrian, Mich., the faculty, and the student body who chanted the Mass antiphonally.

Sacred Heart Convent, Houston, Texas

The Retreat preparatory to the Reception of the postulants and profession of the novices, December 8, 1933, was conducted by the Rev. Ambrose Smith, O.P. The Retreat in March will be given by the Rev. W. E. Heary, O.P.

At the ceremony which took place on the feast of the Immaculate Conception, the postulants who received the habit were: Miss Marguerite Foyt of Houston, Texas, who will be known in religion as Sister M. Florence and Miss Stella Costanza of Beaumont, Texas, who took the name of Sister M. Assumpta. The novices who made their simple vows were: Sister Mary Denis Bonneau of Houston, Texas; Sister M. Claude Lane, Dobbins, Texas; Sister M. Germaine Trahan, Beaumont, Texas; Sister M. Maximus Castle, Beaumont, Texas; Sister M. Timothy Lamonte, Beaumont, Texas. The Most Reverend Christopher E. Byrne, presided at the ceremony and before giving the postulants the habit, delivered an eloquent sermon on the duties and privileges of the Religious Life. Several Monsignori, many priests of the diocese, and a large number of the laity were present.

Early in December Father Vincent, one of the newly ordained priests of the diocese, said his first holy Mass in the Convent Chapel; and the Rev. John Cassata, a former pupil who was ordained in Rome and who has returned to begin his duties here, gave his blessing to the Community.

On December 21, Sister M. Patrick O'Reilly, one of the three Golden Jubilarians, and one of the twenty who came to Galveston in 1882, was called suddenly to her reward. Solemn Requiem Mass was sung by His Excellency the Most Reverend Christopher E. Byrne and a beautiful tribute to the life and work of this venerable religious was given by His Excellency after the final Absolution.

Sister Jane Frances, O.P., of St. Cecilia's Academy, Nashville and Sister M. Constance of the Sisters of Mercy, Pontiac, Mich., who are students at Incarnate Word College, San Antonio, Texas, were guests of the Community during the Christmas vacation.

Forty Hours Devotion closed the year for the Community at Sacred Heart Convent, Houston, Texas.

A Pageant of the Dominican Saints was presented by the Seniors of St. Agnes Academy, Houston, Texas.

The Sodality of Children of Mary at St. Agnes Academy, Houston, received forty new members at their first meeting of the New Year. The Rev. E. M. Heffernan, O.P., sang the Mass and congratulated the Sodality on their zeal in recruiting so many new members and expressed his edification at their presence despite the very inclement weather of that morning.

Forty Hours Devotion was the preparation made by the Sisters and pupils of St. Agnes Academy, Houston, for the celebration of their patron Saint's Feast. Solemn Benediction by the Rev. E. M. Heffernan, O.P., January 21, brought this time of grace and heavenly favors to a close.

The Retreat for the High School Department of St. Agnes Academy, Houston, Texas, was preached by the Rev. Ambrose Smith, O.P. The Retreat master expressed his great pleasure at the faithful attendance and earnestness of the students. A Solemn High Mass and the Papal Benediction Saturday morning closed this well conducted retreat.

The Sodality of Children of Mary of St. Agnes Academy formed part of the grand procession at the Church of St. Mary's of the Purification on Riverside Terrace.

In Commemoration of the canonization of Saint Bernadette Soubirous, the St. Agnes Chapter of the Dominican Alumnae held impressive services during their monthly meeting in January. Sr. M. Gertrude, O.P., Federation Sister and Directress, gave a very instructive, interesting and scholarly address on the life of this great Saint.

Preparations are being made for the Silver Jubilee of Sr. M. Imelda McCabe which will take place March 25.

Sister M. Angela, O.P., and Sr. M. Veronica, O.P., attended the Silver Jubilee Celebration of St. Austin's Chapel which is under the care of the Paulist Fathers. In his tribute to the Fathers and the members of St. Austin's Parish, the Very Rev. John E. Burke, C.S.P., Pastor of St. Mary's Church, Chicago, highly commended the good done by the Dominican Sisters whose Newman Hall for Catholic Young Ladies attending the University has been a great factor in the progress of Catholicity, not only in the Capitol City but in the vast State of Texas.

Sacred Heart Academy High School pupils of Galveston, Texas, have just closed their annual Retreat. It was conducted by the Rev. Father Bryant, S.J.

Congregation of the Holy Cross, Brooklyn, N. Y.

On December 1, 1933, five Sisters celebrated the Golden Jubilee of their Religious Profession.

A retreat was conducted at St. Joseph's, Sullivan County, N. Y., from February 4 to 11. Seven more retreats will follow at Amityville and at St. Joseph's during the course of the year.

Forty-eight Juniorates returned to Villa Maria, The Dominican Juniorate at Southampton, after spending their Christmas vacation with their relatives.

On February 8, Sister Mary John Sylvester passed to her eternal reward. May she rest in peace.

Mount St. Dominic, Caldwell, N. J.

On November 20, Dr. Joseph Reilly lectured on Cardinal Newman in Mt. St. Dominic Auditorium, under the auspices of the Knights of Columbus.

On November 25, the Rev. Francis P. LeBuffe, S.J., gave an interesting, helpful talk on "Hard-headed Holiness" to the Sodalists and their friends.

The monthly conferences to the Community by the Very Rev. M. L. Heagen, O.P., are always looked forward to with eagerness and pleasure. The December conference was on "The Spirit of Christmas."

On December 28, Sister M. Servatia, O.P., Sister M. Constance, O.P., Sister M. Juliana, O.P., and Sister M. Martina, O.P., celebrated the Silver Jubilee of their religious profession. High Mass was celebrated by the Rev. James B. Rooney, Chaplain.

On January 16, the Community and students were well represented at the Bishop Dunn Memorial Exhibit in New York City.

The January conference by the Very Rev. M. L. Heagen, O.P., was on "Spiritual Reading."

Dominican Sisters, Sparkill, N. Y.

On December 8, three members of the Community celebrated the Golden Jubilee of their investiture in the habit. They were, Sister Antoninus, the Vicarress General; Mother M. Peter, Sub-Prioress of Dominican Convent of Our Lady of the Rosary, New York City; and Sister M. Joseph, Superioress of Aquinas Hall, a business school conducted by the Community in New York City. A Solemn Mass was celebrated in honor of the event by the Very Rev. Francis G. Horn, O.P., the chaplain at St. Agnes Convent, assisted by the Very Rev. M. L. Heagen, O.P., as deacon and the Very Rev. A. L. McMahon, O.P., as subdeacon. The Novitiate Choir sang the Mass.

Sister M. Manneze and Sister M. Cecilia were called to their eternal reward on December 27, and January 8. May they rest in peace.

The Very Rev. M. L. Heagen, O.P., conducted a ten day retreat for the novices and postulants at St. Agnes Convent who were to be professed or to receive the habit on January 16. Seven postulants received the habit and fourteen novices made profession.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On November 27, 1933, the Immaculate Conception Academy of San Francisco celebrated the Golden Jubilee of its foundation. The outstanding features were a Solemn Mass in St. James' Church at which His Excellency, the Most Reverend Edward J. Hanna spoke appreciatively of the accomplishments of the past fifty years and encouragingly for the future. The Alumnae and the Mothers' Guild sponsored a reunion of teachers, pupils and other friends at a breakfast in the Academy Auditorium. They here presented the Sisters with a generous purse, the result of a bazaar held in October. The students of the Academy enacted an effective drama, "The Light of Lourdes."

On the following Tuesday holy Mass was celebrated for the deceased teachers and students.

The Immaculate Conception Convent is held in loving esteem because it was the Motherhouse of the Congregation until 1906. Here the Venerable Foundress, Mother M. Pia, of happy memory, labored with the other pioneer Mothers and Sisters, many of whom rejoiced to be present at the Jubilee celebration. Of these, the Venerable Mother M. Seraphina, the first Novice-Mistress and present Prioress General, Mother M. Amanda

and Mother M. Felicitas, not only witnessed the dedication of the Academy by the Most Reverend Archbishop Alemany on Thanksgiving Day in 1883, but have been actively associated with its activities up to the culminating point of its Golden Jubilee.

Convent of St. Catherine, Racine, Wis.

The Rev. D. A. Wynn, O.P., conducted an annual retreat during the Christmas recess.

On January 14, the Rev. H. A. Kelly, O.P., organized the first chapter of Dominican Tertiaries in Racine. Sixteen ladies were received into the Third Order of Saint Dominic in the Convent Chapel.

The Rev. F. C. Wahle, O.P., is spiritual director of the organization.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

On June 1, 1933, the Rev. Mother M. Beda, died very suddenly, deeply lamented by the entire city of Akron, where she spent forty years as a teacher. May she rest in peace.

On June 16, 1933, the Most Reverend Joseph Schrembs, Bishop of Cleveland, officiated at an election at which Sister M. Clarissa became Mother General; Sister M. Jeannette, Vicarress; Sister M. Clare, Secretary-General; Sister M. Josepha, Sister M. Bernadette, Council Members, and Sister M. Pia, Bursar General.

On December 29, 1933, Sister Mary Clare celebrated the Silver Anniversary of her religious profession. The Most Reverend Joseph Schrembs celebrated the Mass in the Chapel of Our Lady of the Elms, honoring the jubilarian. The most impressive part of the ceremony was just before Communion when Sister, kneeling at the feet of the Bishop, renewed her vows in the presence of her Spouse as the Bishop held the elevated Host before her. Following the services the Bishop spoke very fittingly of the anniversary. In preparation for her jubilee, Sister made a pilgrimage to Europe, the tour being conducted by the Dominican Fathers.

Sister Mary Clare is now teaching Psychology at the Sisters College in Cleveland, Ohio. This College was founded five years ago by Bishop Schrembs for the education of all the Sisters who are to teach in his diocese. The Community now has ten Sisters attending this school, where, after two years of study, they receive Ohio State certificates.

St. Cecilia Academy, Nashville, Tenn.

On January 22, Mr. Thomas O'Hagan, of Toronto, Canada, lectured at the Academy on, "The Aims of Literature."

On the feast of the Purification of the Blessed Virgin Mary, February 2, thirteen new members were received into the Sodality of the Blessed Virgin, in the Academy Chapel.

Three postulants received the habit of the Dominican Order, on March 4, and two novices pronounced their first vows on March 7. The Most Reverend Alphonse J. Smith, presided at both ceremonies.

St. Catherine Hospital, Kenosha, Wis.

The Rev. Stanislaus McDermott, O.P., who is Novice-Master for the Western Province paid a short visit on his way to Rome. He gave glowing accounts of the growth of the Order at the present time and interesting news of the Western Novitiate.

A retreat of ten days preceded the taking of final and temporary vows on February 12. Sister M. a'Kempis pronounced her final vows on that day.

Sister M. Raphael and Sister M. Brendan have returned from St.

Mary's Hospital, Rochester, Minn., where they finished the course for nurses. Before leaving Minnesota they took the State Board Examination.

Sister M. Patricia and Sister M. Patrick who are completing their course as nurses were guests of the Community after the Christmas Holidays. Sister M. Dolores accompanied them.

Sisters of St. Dominic, Blauvelt, N. Y.

The Motherhouse, Blauvelt, and St. Paul's Convent, Daytona Beach, Fla., were recently honored by visits from His Excellency, the Most Rev. John Bernard Kevenhoerster, O.S.B.

A few weeks ago, eleven Sisters pronounced their perpetual vows.

During this present month following a ten day retreat conducted by the Rev. Leo L. Whalen, O.P., fourteen novices pronounced their first vows and twelve postulants received the habit.

During last January, St. Nicholas of Tolentine School, University Avenue, New York City, was advanced to High School grade, four years, by the Board of Regents of the University of the State of New York. This is the second High School this year for which the Sisters received a charter from the Regents of New York, as Our Lady of the Blessed Sacrament Academy, Broadlea, Goshen, N. Y., was advanced to a High School at the beginning of the school year.

Congregation of the Sacred Heart, Grand Rapids, Mich.

A committee of twenty-one Sisters, representatives of the Communities of Sisters teaching in the State of Michigan, met at Marywood, January 13, to plan a course of study for the respective community normal training schools to suit the needs of the Catholic school system of the State of Michigan. Present at the meeting were delegates from the Sisters of St. Joseph, Nazareth, Mich.; Sisters of St. Dominic, Racine, Wis.; Sisters of Mercy, Grand Rapids; School Sisters of Notre Dame, Milwaukee, Wis.; Felician Sisters, Detroit; and Sisters of St. Dominic, Marywood. The Rev. Thomas L. Noa, Ph.D., chairman of the Grand Rapids diocesan school board, presided.

Dom Virgil Michel, O.S.B., Dean of St. John's University, Collegeville, Minnesota, was a guest at Marywood, January 22-26. Father Virgil, one of the foremost liturgical authorities in the United States, is co-author with the Dominican Sisters of Marywood in a new set of Religion textbooks, **THE CHRIST—LIFE SERIES OF RELIGION** which is being published by the Macmillan Company of New York. The series contains eight books, one for each of the elementary and grammar grades. In preparing these texts, the authors have kept as their objective the formation of the Christ-life in the children, and in consequence, there is in each of the eight books an emphasis on the truth of the activity of Christ through the sacred liturgy and an endeavour to bring the children into contact with Christ in the liturgy. The books will be ready for use in the schools in September, 1934.

The Rev. V. F. Kienberger, O.P., of Columbus, Ohio, who conducted a Novena in honor of Our Lady of Lourdes at St. Joseph's Church, Grand Rapids, visited Marywood February 4.

Mount St. Mary-on-the-Hudson, N. Y.

Sister Mary Alma, Community Supervisor of Schools and widely known for her work in primary education, died suddenly at the Motherhouse on the morning of November 23 of an attack of angina pectoris. By lecturing, teaching, supervising, writing, she gave herself unwaveringly to the better preparation of Sisters for teaching and to courses of study

and methods of instruction more distinctively catholic. The teaching of Catholic Liturgy was a major interest with her and her last course given to the Community was the course in liturgy in the summer of 1933. May she rest in peace.

The Rev. C. L. Davis, O.P., gave a stimulating retreat at Mt. St. Mary-on-the-Hudson, January 27-28.

Five Sisters will represent the Community at the Dominican Tertiary Congress at the Seventh Centenary Pilgrimage to Rome. They will leave New York on February 15 and will return in April.

St. Mary's of the Springs, East Columbus, Ohio

During the Christmas holidays, the Novices of St. Joseph's, Somerset, Ohio, conferred upon the Sisters of St. Mary's and their invited guests, members of other Religious Communities in Columbus and its vicinity, the favor of staging a play entitled "A Gray-Walled City" by Brother Vincent Ferrer Hartke, O.P. A few weeks later the Sisters were indebted to the Novice Master, the Rev. Father Drexelius, O.P., for the pleasure of seeing "The Cradle Song."

Since it was impossible for the Community to send representatives to the Congress of the Third Order, Lay and Religious, which met in Rome, March 4-7, Mother Stephanie, decided that the Community should all take part in it in a spiritual way. A Novena of Masses was offered at St. Mary's beginning on March 4 with a Solemn Mass and a sermon by the Rev. J. M. Bauer, O.P.; exposition, procession and Benediction of the Most Blessed Sacrament in honor of St. Dominic followed. Similar ceremonies were conducted on March 7, except that the sermon was preached by the Rev. M. M. Hanley, O.P.; and the procession was in honor of St. Thomas Aquinas. On March 5 and 6, every Sister offered one Mass, Holy Communion, Rosary, a visit to the Blessed Sacrament and said twice the Aspiration, "Fulfill, O Father, what thou hast said and help us by thy prayers." These exercises constituted a Spiritual Bouquet which was sent to the Provincial, the Very Rev. Stephen T. McDermott, O.P., and was presented to the Master General for the success of the Congress and for the welfare of the Dominican Order.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On December 22, the Feast of the Patronage of our Blessed Lady, the Rev. J. L. Mitchell, O.P., and the Rev. P. A. Bagley, O.P., of Aquinas College, Columbus, Ohio, and the Rev. Jordan Fanning, O.P., of Washington, D. C., visited the Convent and said Mass in the Sisters' Chapel.

The Rev. E. L. Skelly, O.P., of Aquinas College, sang the midnight Mass on Christmas and gave the Sisters a short instruction. Father Skelly said two Low Masses immediately after the High Mass.

On Christmas morning, the Rev. Jordan Fanning, O.P., said his three Masses in the Sisters' Chapel.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

On January 6, a profession and investiture ceremony was held at the Motherhouse of the Maryknoll Sisters. The Most Reverend James Anthony Walsh presided, and the Very Reverend Monsignor William E. Cashin, pastor of St. Andrew's in New York City, gave the address. Eight novices made their first vows, and sixteen postulants received the habit. On the same day thirty-two Sisters pronounced their final vows.

Mission Displays have been held in cities of New York, Pennsylvania, and New Jersey by the Maryknoll Sisters during the past year. They were made possible through the charity of friendly organizations, through de-

voted friends, and sometimes through the families of individual Sisters. Where it was possible, the Sisters attended and managed these affairs personally.

In China, Korea, and Manchuria the Sisters have Industrial Schools, where Oriental girls learn to support themselves by doing exquisite embroidery on linens and silks. Their handiwork finds its way to America to be marketed. Visitors to these Mission Exhibits find it difficult to satisfy themselves with just a "look-see", and are rarely content until they have a bit of it wrapped up.

Albertus Magnus College, New Haven, Conn.

The Lecture Series has included the Rev. Dr. Fulton Sheen of the Catholic University; Mrs. Maisie Ward Sheed, founder of the Catholic Evidence Guild; Genevieve Cowles, founder and librarian of "Parnassus on Wheels", the Library Society for Jails; the Rev. Richard Vahey, O.P.; the Rev. M. M. Sweeney, O.P., Professor of Sociology at Albertus Magnus College; Harvey C. Mansfield, Professor of International Relations at Albertus Magnus College; Catherine Finnegan of the Women's Crusade.

Students from Argentina who are making a tour of the Colleges of the United States were entertained by the Romance Language Club of Albertus.

The Social Science Club will send a delegation to the Model League of Nations of New England Colleges which will be held in March at Harvard University. The College is a member of the Model League.

The Rev. Thomas A. Joyce, O.P., Head of the Philosophy Department, will give a series of Lenten talks to the students.

On January 23, the College was inspected by Horace L. Field, Supervisor of Qualifying Certificates, of the University of the State of New York and on January 31 the course of study leading to the degree of Bachelor of Arts at Albertus Magnus College was approved and registered by the University of the State of New York.

